

THE
SOVLE IS
Immortall:

OR,
Certaine Discourses de-
fending the immortalitie
of the Soules against the
Limmes of Sathan: to wit,
*Seducers, Anabaptists,
Atheists, and such like*
of the hellish crew
of Adversari-
ties.

Written by JOHN JACKSON.

Imprinted at London by
W.W. for Robert Boulton
dwelling in Smithfield
neere Long-lane.
1611.

20 VUE 12

Grand

Commissaire de
la Police de
Paris



Verdict of the Jury

Printed at London by
J. W. & J. B. Smith
in Strand
and 100. Lane.

TO THE CHRISTIAN READER,

Grace and Peace be
multiplied.

THe Arch-enemie of man-
kinde, Sathan, that olde
Aduersarie, as he dared
to giue the assault vpon
the Author of Salvation
himselfe; so hath he not rested from the
beginning, to lay battrie to the sortresse
of Faith, seeking by all meanes to beat it
downe, and utterly to rase the very founda-
tions of it. And to this end, hath he not
left vnshaken any one article of our Chris-
tian beliefe, both by old and new Here-
tiques, the wicked instrumentes of his in-
fermall warringes. So maliciously is he set
against vs, that like a ramping and ra-
ring Lion, he goeth about seeking whom

To the Reader.

he may denouer: And where GOD hath
his Church, he euermore adioyneth his
Chappell, with his counterfesse, false,
and fained Religion, odious to God, and
wonderfull to the world. Amongest the
rest, he hath not onely of old, but euen of
late, battered the soule, yea euen the life
of the soule of man: yea euen now doth he
most stoutly batter it: by perswading
some, that it is corruptible and mortall;
and putting into their mouths the most
venomed swordes of poysoned sophisticall
Argumentes to maintaine the same, a-
gainst the most certaine and necessarie
trueth of the Soules immortalitie. For
not onely the Saducees did dispute against
the immortalitie of the Soules; yea, and
they in like manner, who sayd in Saint
Pauls time, that the Resurrection was
past already to him that beleeueth: and
made no other resurrection, besides the
resurrection of the regenerate. But also
the Anabaptistes of later yeares, doe de-
nia

To the Reader.

nie the Soule to be immortall. And Paul the third of that name, Pope of Rome, when he was breathing out his Soule and readie to die, sayd; that now at length he should try and know three things: First, whether there were a GOD: second, whether the Soules were immortall: third, whether there were a Hell or no; whereof all his life time he was in much doubt. Yea verily even at this very day, there are now wicked Epicures, and gracelesse Atheistes, whom the Diuell to lull them faster a sleepe in their sinnes, and enforce them to beape sinne upon sinne, hath so suggested them, that they are fully perswaded that there is no rewarde for the Good, nor punishment of the Wicked; but that Man perisheth as Beast, and the Soule to come to nothing: according to that wicked verse of Horace: *Et redit in nihilum, quod fuit ante nihil.* For they affirme, that the Soule of man, like as of brute Beastes, is nothing else, but

To the Reader.

Life, or the vitall power, arising of the temperature and perfection of the Body; and therefore dyeth, and is extinguished together with the Body. And some againe say, that the Soule sleepeth, when the Body dyeth: that is, is without motion or sense, untill the raising of the Body: which indeed is nothing else, but that the Soule is mortall; that is, a meere qualitie onely in the Body, which when the body is dissolved, becommeth nothing; because if it were an incorporeall substance, it could not be without sense and motion.

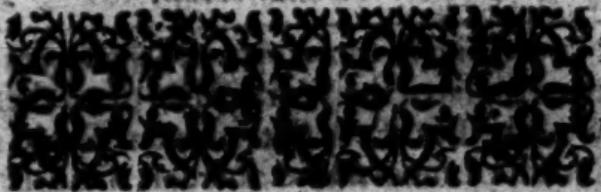
Wherefore having my selfe met with some of this badde sort, and hearing of mee, I thought good euery way to fight in the cause of Christ Iesus, with the weapon put in mine hand by my grava Captaine, and with might and maine, to heare at these two Monsters, and viter Enemies to the Soule. Therefore seeing that the print of the Penne may come vnto the eyes of mee, than the sound of the voyce into

To the Reader.

into the eares, I (by Gods assistance) have
set my talent on worke, against them both,
proouing the contrarie: First, that the
Soule is not (as they say,) mortall, but
immortall: Secondly, that the Soule is
not a forme, perfection, temperaments,
force, power, or agitation arising out of
the temperature of the Body; but a sub-
stance incorporeall, liuing, understand-
ing, dwelling in the Body, and sustaining
and moouing it. And this latter, is pro-
ued true by these Scriptures, Psalm. 48.
His Soule shall be blessed in life. Heb. 12.
God is called the Father of Spirites.
And it is sayd of the faythfull; Yee are
come to the Celestiall Ierusalem, and
to the companie of innumerable An-
gels, and to the Spirites of iust and per-
fect men. 1. Cor. 2. 11. No man know-
eth the thinges of a man, saue the spi-
rite of man, which is in man. In these,
and like places of Scripture, both the Soule
of man is called a Spirit, and the proper-

To the Reader.

ties of a living and understanding substance are attributed unto it: therefore it is a substance. And therefore to no purpose, doe the aduersaries of this Doctrine, oppose those places wherein the soule is taken for the life and will of man: as Mat. 6. The Soule is more worth then Meate. Iob. 13. 14. I put my Soule in my hand. For by the fore alleadged places, it is manifest, that this is not generall, but is used by figure of speech: whereby we call the effect by the name of his cause. Now for the former, that the Soule is not mortall, but immortall: and also for a further declaration of this latter, I haue translated forth of latine (for their sakes that vnderstande not latine) a certaine Treatise of the Immortalitie of the Soules and therein haue adioyned other mens iudgments and reasons, for the helpe of the matter, & Scriptures confirming the same, and confuted the Aduersarie.



GVILERMVS
HOVPPELANDVS:

Of the immortalitie
of the Soule,



That the auncient Philosophers flourished in Witte, and profited in Studie, it is no common opinion, but vnto all men a sure and certaine perswasion: For by Studie and Exercise, they on euerie side made themselves away vnto those things that are by Nature, almost incomprehensible: And by their benefite, there are many things publickely left vnto all posterities, which we are glad of, and doe marueile at their inuentions. They measured the World, subiected Heauen to their Rules, searched out the sundry causes of Nature,

Nature; and in some sort, with their eyes contemplated the Worke-man of all the World. But of the state of mans Soule, and the Immortalitie thereof, fundrie sectes haue in their Writinges, left fundrie opinions.

Some say, that Soules are Mortall, and die together with their bodies. Some doe say, that they are Immortall, and alwaies remaine in a fixed stabilitie. *Heraclitus* affirmed, mans Soule to be a Vapour; *Thales*, a Moisture; *Empedocles*, Blood; for hee taught, that the Soule is Blood infused in the Heart. *Diogenes* and *Anaximenes*, Ayre. The *Stoicks*, whereof *Zeno* and *Chrysippus* are the chiefe, do say, it is a Fire. *Democritus* affirmed the Soule to be made by a certaine chauncing course of certaine light and round matter. *Aristoxenus*, an Harmonie: *Aristophanes*, a due proportion of qualities. The *Sabians* (so called of *Sadoc*), denying both Honours and Punishments, and vniuersally both Spirit and Angel, doe impudently say, that mens Soules are Mortall; and die together with their Bodies. The *Epicure* also affirming the Soule

Soule to be Mortall, doe place the chiefest Good, in Pleasures. For *Epicurus*, who, (as it pleaseth the greatest men) did moderately vse Hearbes and Apples, & such meane Meate, was afterward, by those that came after, being a beastly and filthy companie, reproched with infamie; for his sottish vnbridled Schollers, fell into voluptuousnesse, and counted themselves to be most happie, with the vse thereof. All these, and many other moe, in the reckoning vp of whom, it is not profitable for vs for to stay, thought mans Soule to be Mortall. Whom *Plum* seemeth to fauour, when he sayeth in his second Booke of his Naturall Historie, that God cannot giue men Eternitie, nor call againe the Dead. And also many *Romances*, (renowned both for fame and learning,) for *Valerius* in his seconde Booke of the Immortalitie of the Soule, seemeth to mocke the *Frenchmen*, when he saith, That old custome of the Frenchmen commeth to my remembraunce, who, as it is writtan, doe lend Money that it might be payde them againe in Hell; because they were certainly perswaded,

that

that the Soules be immortall. Fables are they to thinke, that they there, weare long Garments; as *Pirhago* beleueed them to weare Cloakes. Moreover *Cesar*, and *Cato* (as *Salust* witnesseth,) plainly said that mens Soules were Mortall: and many others also; of whom it is not necessarie to speake particularly. Against whom it is sayd in the second Chapter of the Booke of *Wisdom*, The vngodly say, (as they falsely imagine with themselves,) our life is short and tedious, and in the death of a man there is no recovery; neither was any knowne that returned from the Grane: For wee are borne at all aduenture, and we shall be hereafter as though we had neuer been; for the Breath is a Smoake in our Nostrels, and the Wordes as a Sparkes raised out of our Heartes: which being extinguished, the Body is turned into Ashes, and the Spirit vanisheth as the soft Ayre. Our life shall passe away as the trace of a Cloude, and come to naught as the Mist, that is driven away with the beames of the Sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and

and no man shall haue our workes in remembrance : for our time is as a Shadow that passeth away ; and after our ende, there is no returning : For it is fast sealed, so that no man commeth againe . : Come therefore, and let vs enioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth, &c. Then it followeth at the .21. verse. Such things doe they imagine, and goe astray ; for their owne wickednesse hath blinded them. And they doe not vnderstand the mystrie of God, neither hope for the reward of righteousnesse, nor can discern the honour of the Soules that are faultlesse . And in the third Chapter : The Soules of the righteous, are in the hand of God, & no torment shall touch them : In the sight of the vnwise, they appeared to die, and their ende was thought grieuous ; and their departing from vs, destruction : but they are in peace. And though they suffer paine before men, yet is their hope full of immortallitie &c.

There are also others, of euery sect and nation, as well Poets as Philosophers, in wits, learning, fame, and glorie, more excellent

cellent then the former, who speaking more rightly of the state of the Soule, haue taught, that the Soules of men are not dissolued together with their bodies; but are immortall, or rewarded with eternitie: For *Hermes* talking in his Dialogues with *Asclepius*, about the eternall Word, confesseth, that the Soules of men are immortall; and that the Euill are punished, and the Good eternally rewarded. Gorto, sayth he, Wee must now reason of the Mortall, and Immortall way or manner: The feare of death, vexe and trouble many, being ignorant of the true way. And a litle after, When the Soule shall depart from the Body, then shall the tryall of his merite passe into the power of the great Iudge: and hee, when he shall see it to be iust, shall permit it to abide in places fit for it: But if it be vnrighteous, it shall be throwne downe into the great deepe, and condemned to the stormes & whyrlewinde of the Ayre, and the Water; and be snatched vp betwixt the Heauen and the Earth, and be heere and there tossed, haled, and runnyled in eternall paines.

But in this, is eternitie hurtfull vnto the Soule, that by the immortall sentence, it is tyed to eternall punishment. And thy Graunfather *Esculapius*, O *Asclepius*, saith hee, the first finder out of Physicke, to whom is consecrated a Temple vpon a Mountaine of *Lybia*, about the shore of *Cocodrill*, a man of a very godly life; is gone backe againe into Heaven.

The *Pharisee* also and the *Essie* doe say, that the Iudgement of God shall come, and that the Soules of men be immortall. *Iosephus* in his second Booke of the Warres of the *Jews*, sayth this: It is a confirmed opinion amongst vs, that our Bodies are corruptible, and that the matter of them, is not perpetuall; but our Soules alwayes remaine immortall: And when they be loosed from their carnall bondes, as though they were deliuered, or set free from a long seruitude; so doe they soorthwith reioyce, and are carryed vp on high. The *Pharisee* also beleued the same: which two sectes, were best allowed of among the *Jews*, as the same *Iosephus* affirmeth.

And of the *Essie* being put to torment; the

the same *Iosephus* sayeth: They smiling in the midst of punishings, and laughing those to scorne that eschewed torments, did constantly yeeld vp their Soules with a certaine hilaritie, as though they should at length receive thē againe: And what is meant by that in the Sentences of the *Greekes*, that assure them that remaine content with good things, that they shall liue beyond the Ocean, where is promised vnto them: a full fruition of the chiefest Ioyes: For there verily, (say they,) is the Region which is aggravated neither with Raine, Cold, Heate, nor any Maladies; but the Ocean orient and gentle blowing *Zephirus* is there very pleasant. But for euill soules, they choose and appoint stormy and wintry places, which are full of wailings, shriekings, and howlings, of paines intollerable, whose continuance is everlasting, and world without end. According to this same intelligence, the *Greekes* haue fained, that for those whom they call *Asteres*, i. noble and halfe Gods; *Somachy*, are sequestered the Ilands of the blessed, but for the Soules of the wicked, Hell is destinated, wherein also

also they faigne, that there is tormented
certaine *Sisyphos*, *Tantalus*, *Ixions*, and
Lacius: For the *Greeke* say, that *Heros*, no-
ble and well deserving Soules, indued
with immortalitie, dwell vp very high in
the Ayre, whereof *Isidore* sayeth: *Herous*
dicuntur a Iunone traxisse nomen. Græce enim
Iuno a herba appellatur, &c. 1. *Herous* are
sayd to haue drawne their name from
Iuno, for in the *Greeke* tongue, *Iuno* is cal-
led an *Herbe*, and therefore I know not
what *Sonne* of hers according to the Fa-
ble of the *Greekes*, was called *Heros*, which
Fable hath a mysticall signification, be-
cause the Ayre is deputed to *Iuno*, where-
in they will haue *Herous* to dwell: for
when the Poet *Virgill* described the *Eli-*
siun Fieldes, where they thinke the Soules
of the blessed *Saintes* doe dwell, hee did
not onely set downe that those do dwell
there, that haue been able to come thi-
ther by their owne merites; but addeth
also, & sayeth: Those also that by deser-
ning haue made others mindfull of them;
that is to say, who haue so deserved,
that by their desertings, they haue made
others mindfull of them. Moreover, as

concerning the *Greeks*, Historians doe make mention of two kindes of Philosophers: One, *Italike* of that part which in times past was called *Magna Græcia*: The other, *French*; of that part which is now called *Græcia*. The Prince & chiefe of the *Italike* kind, was *Pythagoras*, of whom they say, that Philosophie first tooke the name, who was of such authoritie among the Auncients, that by a preiudiciall opinion, he couered and ouercame all others sentences, and was sufficient enough for the confirmation of euery sentence whatsoever, if so be any thing was taught, to be that that he said. For writings doe testifie, that *Pericles* the *Sirian* sayd, first, that the mindes of men are sempiternall; who was indeed an auncient man in the time that *Oenon* reigned: which opinion, his Disciple *Pythagoras* most greatly confirmed; who in the time that *Tarquinius superbus* reigned, came into that part of *Italy* which was called *Magna Græcia*; wherein the name of the *Pythagoreans* flourished with such authoritie, that a long time after, no others seemed learned,

Of the Ionike kind, *Thales Miletus* was the Prince: a man very notably well learned and wise, and therefore so much the more admirable to his Schollers; because he was able by the knowledge of Astrologie, to foreshew the Eclipses of the Sunne and Moone. To whom succeeded *Anaximander*, who left his Scholar *Anaximenes*, the Maister of *Anaxagoras* and *Dyogenes*. After *Anaxagoras*, succeeded *Archelaus* his Scholar: After *Socrates* arose; who by the Oracle of *Apollo*, was iudged the wisest of all men, and left very many followers of his Philosophie; whose studie was chiefly conuerfant in the disceptation & reasoning of Morall questions. After him, followed *Plato*, who as *Aphleins* testifieth, was first called *Aristotle*: but afterward, because of the largenes of his breast, he was named *Plato*: who was endued with such an excellencie of Philosophie and finenesse of Manners, that as it were, sitting in the throne of Wisdom, seemed, by a certaine receiued authoritie to beare rule ouer all Philosophers, both those that were before him, and those that

were after him. Afterwarde arose his Disciple *Aristotle*; a man verily of great Witte and Eloquence, who farre excell-
 ling many, succeeded *Plato* in the office
 of teaching: for this man shined vnto
 men as the Morning starre, and enlighte-
 ned the world with manifold preceptes,
 and sundry beames of Philosophie: and
 the mist as it were, being wiped away
 from the eyes, repayred the mindes of
 men, that the truth for ever might be
 continued among them. After the death
 of *Plato*, there succeeded also in the
 Schoole, which is called *Accademia*, *Pisu-
 sippus* his sisters *Sonne*, and *Zenocrata*:
 and for this cause, both they themselves,
 and also their successours, were called
Academicus, whom it pleased rather to
 follow *Plato* then *Aristotle*, who institu-
 ted the sect of the *Peripateticus*, because
 that he was accustomed to dispute walk-
 ing: amongst whom was ennobled *Pla-
 tonus*, *Porphyrius*, and *Apulius* *Afer*, and
 also many other; of whom it is not
 deedfull for vs now to speake in singu-
 laritie.

All those therefore, whom with o-
 thers,

thers, we doe see not vnrworthily renou-
 tied for their fame, learning, and glorie,
 haue sayd, that the Soules of men doe ob-
 taine the state of immortalitie: which
 sentence *Varro, Seneca, Salustius, Tullius,*
Boetius, and Macrobius, doe approue.
 Hereof *Tullius* in his Prologue *Super som-
 nium Scipionis*, sayth; *Omnibus qui patriam
 seruauerunt miseruntq, certum in salum de-
 fructum esse locum, ubi beati esse sumptuorum
 fruuntur.* First, that for all those that haue
 saved and enlarged their Country, there
 is a certaine place appoynted in Hea-
 ven, where the blessed enioy euerlasting
 life. Moreover, the Poets *Virgil* and *Ouid*,
 thought the very same: For, in the fifth
 Booke of *Metamorphosis* *Ouid* sayth:

*Adorte carere anima, semperq, relictæ
 Sede nouis domibus, vident habitantq, receptæ.*

That is to say:
 From death are free the Soules of men,
 and are immortall all:
 Which when their rooms they do forsake
 and Corps both dead and borne fall:
 Then habitations new they haue,
 received by Loues decree,
 wherein he will for euermore,

their dwelling place shall be.

All also, that thinke that Gods are made of men, or that men are translated to the fellowship of the Gods, haue thought the same. Did not *Mercure*, *Tymegistus* speaking of *Esculapins*, *Hermes*, and *Osiris*, how they were deified and made Gods, say; The Idoles that you euery where worshippe, were first of *Egyptians* called; Holy living creatures, and their Soules worshipped throughout all Cities, to whom they were dedicated while they were aliue: so that they are governed by their lawes, and named by their names, and in a manner all Sectes and Nations are *Atlanticks*, as *Libians*, *Egyptians*, *Frenchmen*, *Romans*, *Spaniards*, *Persians*, *Chaldees*. Did not the great King *Cyrus* (as *Tully* doth witnes) say vnto his Sonnes when he lay on his death-bed: Doe not thinke, O my sonnes, that when I shall depart from you, I shall never be againe, or be not dear to you for all the while that I haue beene with you, you neuer did see my Minde or Soule: you saw nothing but this Body that I beare: belieue therefore that I am, and shall be, although

although you shall not see mee.

Moreover, *Galsia* the *Mahomet*, and the auncient elders of the *Mahometts*, according to the traditions of their Law, doe beleue and preach, that the dead shall rise againe, and shall eate & drinke delicate thinges, and shall haue many faire Women, which they shall embrace and vse at their pleasure: For *Marcus* declaring the conditions of the East Countreies, sayth, that the *Tartarians* doe so impudently decide themselves, that if a Young man and a Mayde do die vnmarried, they cause them to be espoused and that very solemnly, before they be buried; that so in the life to come, they may more freely enioy their pleasures.

Touching *Aristotle*, what he thought of the immortalitie of the soule many had rather doubt with the subtile Doctor, then rashly to define: seeing that amongst those things that are read of him, whether they be those thinges that hee wrote him selfe, or those thinges that others say that he spake, his opinion can not easily be found out: for almost in all places of his doctrine, hee seemeth to

fauour the immortalitie of the Soule : For in his second Booke of the Soule, after the definition of the Soule, putting a difference betweene the partes of the Soule, he sayth, that there are certaine partes that are not separable from their Matters, or the thinges whereof they be made, or receiue the name : and some are separable ; as, *Nauta a Nauj*, The Sparmer from the Ship, *Et rationalis anima a ratione* : and therefore hee concludeth, that it is separable from other thinges, as that which is perpetual, from that which is corruptible. And in the third Booke of the Soule, putting a difference betweene *Sensum* and *Intellectum*, the Sense, and the Understanding, hee saith : *Excellent sensibile corrumpit sensum, excellens autem intelligibile non corrumpit intellectum* :
 1 The excellent sensible thing, corrupteth the Sense ; but the excellent intelligible, corrupteth not the Understanding. Also, in the first Booke, where the translation that *Anarroy* expoundeth, the Understanding doth seeme to bee a certaine substance, which is made indeed, and is not corrupted. And in his Booke, *De*

Animalibus, the Philosopher enquireth, whether all Soules doe come foorth of their bodies? and hee answering, saith: That it is not possible, for corporall Soules to come foorth of the bodies. It therefore remayneth (sayth hee) that it is the Vnderstanding that cometh foorth, and only is diuine. And he in his twelfth of *Metaphysicks*, ca. 8. sayth: The moueing causes as they were made before it, so doe they come foorth of it. And in the Booke of the death of *Aristotle*, it is written, that he, lying on his death-bed comforting his schollars concerning the feare of death, said vnto them. *Et vos, ut quid turbatis et de morte timetis? qua est via et incessus animae recedentis a corpore, et ad comprehendendum gradus diuinos, et coniungendum se animabus sapientibus et letis*: 1. And you, why are you troubled, and are afraid of death? which is the gate of entering in of the soule departing from the body, to comprehend the heavenly wayes or degrees, & to ioyne it selfe to the soules that are wise and ioyfull. After whose death, his schollers praied for him, saying.

Deus

Deus qui recolligit animas Philosophorum, recolligat animam tuam, et reponat eam in the-

sauris suis. 1. The God that gathereth together the Soules of the Philosophers, gather thy Soule, and lay it by in his treasures. And *Libro secundo posteriorum*, he reciteth *Pythagoras* saying, That God doth thunder and founde as one that threatneth, that those that are in *Tartarus*, or in Hell may be afraid. And in the 4. Booke of his *Ethicks*, hee sayth: Although they sinne, yet they suffer whatsoever punishment is layd vpon them; because they say, that immortallitie is life euermlasting: for the passion of life seemeth immortallitie. &c.

On the contrarie part, *Aristotle* doth sometime seeme to be against the immortallitie of the Soule: for in his *Prædicamentis* he sayth: *Corruptio animalis, corrumpitur scientia, non autem scibile, scientia autem mouet anima, ex qua uidetur sequi animam inuicem cum corpore.* 1. The liuing creature being corrupted, the science or knowledge is also corrupted; not the thing that may be knowne, for the science is not the Soule, whereof it seemeth to follow, that
the

the Soule doth die with the Body. And
in his Booke De Angelis et de breuitate uitae,
Of the length & shortnes of life, hee sayth;
The liuing creatures being corrupted, the
science is also corrupted; and likewise
the healthfulnesse; and therefore who of
these shall reason for the Soule: for if it
be not of Nature, but an science in the
Soule, so also shall the Soule be in the
Body. And of the same another corrup-
tion, besides the corruption wherewith the
corruption is corrupted with the Body:
therefore it must needes be, that it hath
communion with the body. And in the third,
De anima: Non remanescunt post mortem
eorum qui in hoc seculum sunt. We haue no re-
membrence againe of this after, whom we
knew, while they were aliue. And in the
third Booke of Eschickes: *Terribilissimum*
autem mors, reuelatur animis &c. Death is a
most terrible and fearefull thing: for it is
the tearme of end. And there seemeth
therefoorth to be vnto the dead, neither
good nor euill. And *Septimo Metaph,*
Omnes partes quae possunt minores separata a
 toto, sunt elementares hoc est, partes materiales:

All partes that may remaine, being separated from the whole, are Elementes; that is to say, partes Materiall. And *Primo de Celo*, he seemeth to hold it for vnpossible, against *Plato*, *Quod aliquid sit factum perpetuum et incorruptibile, et hoc de mundo &c.* That any thing can be made perpetuall and incorruptible; And this is proued of the world by two reasons; which I omit for breuities sake. And *Quinto philosopho*, he sayth: *Causa est principium, eius est finis*: As is the beginning of a thing, so is the end of it. Out of which sayings, it seemed to *Seneca*, and to many others also, that *Aristotle* was alwayes doubtfull of the immortalitie of the Soule, yea euen vnto the day of his death. And he seemeth sometimes to come nearer the one part then the other; and sometimes to agree to that, hee seemed before to condemne; accordingly as the matter whereof hee entreated, was more consonant to the one part, rather then the other. Yet notwithstanding, by *Seneca* leaue, in the foresaid sentence, he seemeth to mee, not to differ fro his maister *Plato* in this matter: and herein my witnesse is *Bassano*, the

the Cardinall of Nicea, in that which he wrote in the defence of Plato; and Cicero also, whose testimonie amongst all men, is most of authoritie, sayth in the first Tusculan question: *Post multorum Philosophorum de animi quidditate recitatae opiniones, Aristoteles longe omnibus Platonem semper excipio, &c.* After the recited opinions of many Philosophers touching questionings of the Soule, Aristotle is farre above all: but I alwayes except Plato, a man very excellent both for witte and wisdom, and diligence, seeing hee embracing, receiving, and allowing those foure knowne kinds, thought that there was also a fifth Nature: The minde is equall for to cogitate, and to provide, to speake and to teach, and to invent some-what, and to remember so many severall thinges; to love, to hate, to conet, to feare: these thinges, and such as be like unto them, are not to be found in any one of these foure kinds, and therefore he thinketh there is a fifth nature, that is without name, and so hee collecth the Soule it selfe, in *quarta* *Endelsia*, *quasi quandam*

con-

continuatam motionem res perennem
As it were a certaine continuall and euer-
lasting motion.

And speaking also of the sentences of
the philosophers, which we haue put in
the first place, hee sayth: *his omnibus
sententijs, nihil post mortem pertinere ad
quonquam potest*: By all these sentences,
nothing can belong to any man after death.
But of the sentence of *Ambrose* and *Pliny*
he sayth afterward: *Reliquorum senten-
tia spem afferunt, posse animos cum e cor-
poribus excesserant in celum quasi in do-
miciliu suu perueniri*: The sentences
of others doe bring hope, that soules after
they be departed looth of their bodies,
doe come unto heauen, as to their owne
proper dwelling place. Seeing then, that
Aristotle supposeth that the Soule is not
of the nature of the Elementes, as *Cicero*
sayth; & also *Saint Augustine* in the 22.
Booke *De ciuitate dei*, but of that fifth na-
ture, whereof he will haue heauen also to
be made: It seemeth contrarily, that as it
is thought that Heauen is incorruptible
and eternall; so also our Soules are in-

corruptible and immortall; for either of them may very well be prooued with the same arguments that the other is: for euen as Heauen hath the nature of no Element; and neither heauie neither light, neither hath any contrarie: it followeth then, that the Minde and Soule it selfe, like as Heauen, can neither be generated and bred, neither corrupted and brought to naught.

Seeing then it is thus, that he thinketh an infinite multitude of things separated, a thing impossible, hee might haue confessed with *Pythagoras* and *Plato*, believing that the Soule doth flit forth of one body into another: for so had I rather haue him to thinke, then to beleue with wicked *Auerrays*, who would haue but one onely Soule, and that to be common to and amongst all men. And that same fellow *Auerrays*, although hee concluded with his Maister, that the Soule is immortall and eternally, yee in his second Comentarie vpon the third Booke *De anima*, he playeth *Ambidexter*, and holdeth on both sides.

The vnderstanding which is called
natu-

Naturall, as we haue sayd, doth not happen, that sometime it vnderstandeth, and sometimes not, vnlesse in the respect of the forme of Imaginations, existing in every *Individuum*, or thing that can not be deuided: But in respect of the *Species*, kind, or sort, it alwayes vnderstandeth, vnlesse humane kind doe fayle, which is impossible. Yet notwithstanding, in this, he foulely erreth, not only against fayth, but also against Philosophie, in that hee put all mens Soules into one Soule, making them all but one Soule, and would not that every man should haue a seuerall Soule: For he setteth downe three false and erroneous thinges, hauing no likelihood of trueth, but altogether strange from the minde and meaning of every one of the Philosophers. The first thing is, that the reasonable Soule, is not *Actus primus hominis*, &c. the first act of man, or mans substaunciall forme, giuing vnto him, to be, name, and reason, whereby man is, *Hec aliquid*, This something, but a substaunce, seperated, and a thing outwardly like vnto this. For hee setteth downe the vnderstanding to be possible, seperate,

separate; which he calleth, the pure materiall power in the kind of thinges that are intelligible. Secondly, he concludeth, that such vnderstanding, doth not come vnto man, *a principio sui esse*, from the beginning of his being, but then onely, when he is of yeares of discretion; for then is it in some sort coupled vnto him, and continued, so that by it, he is able to vnderstand. Therefore when he saith in the Fifth, that it is continued in a Boy in his childhoode, and afterward in the 36. Now we haue found the manner how this vnderstanding is continued in a Child, and seeke the cause in the beginning: But he setteth downe the manner of the continuance, when man by imagined intentions doth concur with the agent vnderstanding, to cause the intention in the materiall vnderstanding: so that to cause vnderstandings in act, hee calleth *Abstrahere*, to draw away: but to receiue vnderstandings possible, hee calleth, *Intelligere hominibus*.

Thirdly, hee concludeth, that all men haue but one vnderstanding. Against these thinges, it is first argued on this

C.

wife.

anima est actus primus corporis organici physici, igitur anima est forma substantialis hominis: 3. The Soule is the first act of the naturall organicall body; therefore the Soule is the Substantiall forme of man. The antecedent is plaine: for the Philosopher in the second of the Soule, affirmeth, the Soule to be a Substaunce, and not an Accident. And afterwarde devideth the Substaunce into matter and forme, and compounde; and shewing that it is neither matter, nor compound; concludeth, that it is Forme, or the first Act of the bodie. &c. Neither is it auailable to say, that the Philosopher setteth downe a common definition of the Soule, but speaketh conditionally, saying, But if we must say that there is some common thing in euerie Soule; it shall verily be that first Act of a naturall instrumentall body. And that it is so, it is very plaine: for in the third Chapter, he saith: But of the understanding, nothing is yet manifest, but it seemeth to be another kind of Soule. And then straight after that clause, the Philosopher saith. *Vniuersaliter dictum est, quid sit anima: Uice*
baue

haue vniuersally declared what the Soule is. And an other Booke hath: *Iam diximus quid est anima vniuersaliter*. And in the Chapter following, he saith. *Sicut figura est una communis definitio, conueniens omni speciei figura: sic et anima oportet esse unam definitionem conuenientem cuilibet partium eius*: As there is one common definition of a Figure, agreeing vnto every seuerall Figure; so also should there be one definition of y^e Soule, agreeing to all the partes thereof. Amongst which, he expressely nameth the Vnderstanding: And therevnto he addeth, that such a definition is that which he hath giuen; to witte, that it is, *Primus actus*. &c.

Neither is the seconde Allegation of any force; because the Philosopher when he saith: *De intellectu autē nihil adhuc manifestum est*: As concerning the Vnderstanding, there is yet nothing manifest: referreth that Word, to a doubtfull premiss; to witte, whether eüery one of the partes of the Soule be separable, as it seemeth to the man that doth consider it. Secondly, it is euident, that the Soule is, *Forma substantialis hominis*: the substantiall forme

of man. Out of the twelfth of the *Metaphysics* in the Chapter beginning, *Moustrer au-tem cause superius allegare*: where the Philosopher putteth a difference betweene the formall causes, and the efficient causes. Also, so it should follow, that a child, before that naturall vnderstanding were coupled vnto him by the *species* of imagination, should not be a man neither endued with reason, and should *in specie* differ from an other man, and also from him selfe the elder he waxeth.

Neither is the solution of *Auerroys* any thing auailable, that man is taken *duplex*, in a double maner: one way, for the essence, by it selfe onely, compounded of the bodie, as it were the matter and the soule together, as it were of the specifying forme thereof, which is sometime called of the Doctors, *Ratio particularis*, the particular Reason: Sometime of the Philosopher, *Intellectus*.

After an other maner; Man is taken for a certaine Substaunce compounded of Man, *Prima modo*, after the first maner; and the Soule intellectuall, or the naturall Vnderstanding; and so man is, *per se primum*, one

one by him selfe. After the first manner, a Child is not *Homo*, of the same kind with himselfe when he is old, nor with other men. After the second manner, hee is not Man, neither endued with reason, *Nisi potentia*, but in power. Contrarily it should follow, that a Child should not be endued with Reason, neither Men inwardly reasonable: which is absurd. Also, Man vnderstandeth not, *seipsum primo*, not by him selfe first: therefore by his substantial forme. The Antecedent is well knowne, by experience: the Consequent is plaine, because the proper operation agreeing to any thing compounded, cannot be competent vnto it selfe *per se* *primario*, by matter: therefore by the former, is the Soule the substantial forme of man. This is confirmed, because then by its operation of an Animall brute creature, it could be convinced, that the sensitive Soule should be the forme therof, giuing vnto it *esse*, to bee; but the Adversarie might say, that it giueth it *operari* *in anima* *esse*, to worke, and not to bee. Adde here vnto, that it is an expresse determination of the Church, in *Clementis. Cetero, de sancta*

matr. et fide Catholica. Against the second, that the proper bodies, and all thinges shall returne againe vnto the same. But such a continuation is not intelligible, but faigned, vaine, and vnprofitable: Because that by such continuance, man neither after the first maner, nor yet after the second, could vnderstand. Otherwise the painted Wall, or the thing wrought on the Wall, & offered to the sight, should see; because the colour that is on the Wall doth cause the vision, and the sight receiueth it.

Against the third: It should follow, that contraries should be together in the same thing, for it is plaine, that in the vnderstanding of one man, is Assent and Insent and in the vnderstanding of another, in the respect of the same, is Dissent & Intent. And of that thing whereof one man hath Science, another hath only Opinion, and an other Ignorance. Also according to this, we should hardly vnderstand nothing, but that whereof the Phantastic should cause Intention: But this is false, as experience doth proue, by the actes aswell of the Vnder-
stan-

standing, as of the Will; and by many others. For the notice or knowledge intuitive, is knowne by beholding or intuitively, & is cause of the Notice reflexed.

But of the immortal state of the soule after death, the foresaid Philosophers are severed among themselves; for some set downe, that the soules when they doe depart forth of the bodyes, do straightway enter into the bodyes of Beastes, correspondent vnto their Merites: As for example; the Soules of Princes, into Lions; of Souldiers, into Bores; of others, into Swine; of some, into Wolves; of others, into Birdes and Apes, &c. Neither in these, doth the paine and deiection cease, vntill they had put on formes agreeable to those of the wild outrageous Beastes: Whereof it came to passe, (as *Ambrose* saith, in his Booke *de bono mortis*) that some said, that the chiefest good, or *summum bonum*, of the great Philosophers, doth consist in this, that their Soules, after their death, doe enter into Apes or Birdes. Others there haue been, that said and affirmed, that they doe change their sexe or kind, and doe turne

vnto the infirmitie of Womans nature. Others will, that they goe into strange humaine bodyes: as that fabulous Historie of the *Greekes* doth witnesse: for it sheweth, that *Menelaus*, after that *Euphorbus* was overcome, laide vp his Buckler in the Temple of *Iuno*; which *Panthoides* tooke away: whereof they said, that the Soule of *Euphorbus* was entred into *Panthoides*, and that he was *Euphorbus* himselfe; whereof *Ouid* maketh mention in his fifth Booke of *Metamorphosis*.

*Ipsa ego nam memini Troiani tempore belli,
Panthoides Euphorbus eram cui pectore
Hæsit in a duceso grauis hæstæ minoris Atida.*

That is to say:

For I my selfe remember well,
in time of Troian Warre.
Panthoides *Euphorbus* was
my selfe, and deepe and farre
A mighty speare did pearce my breast
which dead did downe me throw:
Atreus mightie younger sonne,
did strike this deadly blow.
And to speake nothing of the rest of
the Philosophers, *Plato* had the best
iudgement, what becommeth of Men,
if

if notwithstanding (saith he,) they lead their liues righteously and holily, then so soone as the Soules are deliuered from their bodyes, they are receiued into the bosome of the Gods themselues: But they being vnmindfull of supernall thinges, doe refuse them as things connexed, and doe againe begin to be willing to enter into their bodyes againe. For speaking of which out of *Pluv* his doctrine, *Ungill* is very greatly commended: Therefore hee thought, that the Soules of mortall men, were alwayes able to abide in their bodyes; but through the necessitie of death, must needs be dissolued: And that they are not able neither to endure perpetually without their bodyes; but thought, that by enterchangeable courses, the living became dead, and the dead become liuing indefinitely and for evermore. But in this, doe Wise-men differ from others; that straight way after death, they are carried vnto the Stars; & that euery one resteth very long in that Statre that is agreeable or meete for him: and at length, forgetfull of his old miseries, and ouercommmed with desire of ha-
uing

ning his body, returneth againe to the labours and sorrowes of mortall men. Therefore by a most hard condition doth *Plato* make the Soules of men, yea euen of the wisest, to be happie and blessed. Vnto whom are not such bodies distributed, as with which they may liue alwayes and immortally; neither without them can endure in eternall puritie, but doe sometime, though not immediatly, yet at the length, desire to returne vnto the bodies: And so indefinitely doe by course, returne againe into diuers bodies, vntill the great yeare, in the which they shall haue againe their owne bodies, and all thinges shall come againe vnto their first estate. And those that haue ledde a foolish life, hee thought, should come vnto bodies due to their desertes, whether of Men or of Beastes: and so long to liue miserably in them, vntill they be scoured from their filthinesse, and their errorrs moderated, be redacted vnto the rule of reason and temperance; and so at length, deserue to come vnto the honour of their first estate. But *Porphyrus* doth not only remooue from mens

Soules

Soules the bodies of Beastes, but also will haue the Soules of Wise-men so to be deliuered from the bonds of the bodie, that fleeing vtterly from euerie bodie, are kept blessed with the Father for euermore.

It is a foolish thing to speake of that life which cannot be most blessed, vnlesse there may be a most sure certaintie of the felicitie of it: and for the blessed Soules to desire the blot of corruptible Bodies, and to returne backe againe vnto them; as though there needed a great Purgation, and an iniquination and defiling to be required.

Truely the sentence of *Porphirius* is to be preferred before theirs, that will euermore haue a changing of blessednesse & miserie: Yet notwithstanding, he will haue the soules of wicked men, to go into other humane bodies, that they might be purged in them. And then when they be purged, without any returning to their old miseries, hee placeth them in eternall felicitie: For it shamed *Porphirius* to say, that the Soules of men are posted backe againe into beastiall bodies.

If *Plato* and *Porphyrus* had agreed betweene themselves, I beleue that they also should haue seene that it is a consequent, that Soules doe returne to their Bodies, and should receiue such thinges, as whereby they might liue blessedly and immortally: Because according to *Plato*, the holy Soules also, shall returne to humaine bodies: According to *Porphyrus*, they shall returne to the euils of this world: *Porphyrus* therefore may say with *Plato*, they shall returne vnto bodies: and *Plato* with *Porphyrus*, they shall not returne to euill ones: Therefore that the Soules may be blessed, euerie body must not be eschewed, but a body proper and intorruptible, must be receiued, wherein they may more conueniently reioyce, then waile and lament in any that is corruptible: So shall there be in them no dreffull wretchednesse and calamitie, which *Virgill* concluded out of *Plato*, when he saith: *Rursus et discipant in corpore velli reuertit.* That is to say: (intend, And for they now begin, to haue a willing For to returne to corrupt againe,

So,

So I say, they shall not have a desire to returne to other bodies, seeing they shall have bodies eternally with them, into the which they shall couet to returne. It is therefore a more honest thing to beleeue that which the ^{holy} Saintes and holy Angels haue shewed, which the Prophets haue spoken by the instinct of the holy Ghost, which the Messengers of Christ our saviour haue preached; which the blessed Apostles haue taught and written; to witte, That there shall be a Resurrection of our mortall Bodies; or, that mens Soules shall once returne vnto their owne proper Bodies, and those immortal. There now remaineth for vs, so far forth as the Lord shall vouchsafe to helpe vs, godlily and humbly, according to our small Talent, to shew, or to perswade the Immortalitie of mans Soule, or the reasonable Soule, whereby we haue sense, moue, and vnderstande. And this will we doe so much the more humbly, as we doe suppose it the harder to be done: for there is scarcely any trueth more obscure, & out of humane strength, or the principles of naturall Philo-

Philosophie more difficile to be perswaded, which certainly ought to be counted a worke hard and wonderfull. Seeing that it is the greatest thing that may be for the minde it selfe, to see and know the minde it selfe: For as the corporall eye doth easily see other things, but can not see it selfe; so our Minde doth not so easily, contemplate, or looke vpon it selfe, as it doth other things: For verily this force (as Cicero saith in the first *Tusculan question*) hath that Precept of *Apollo*, *In quo mouet se quisq; nascit*: Wherein every one mooueth, let him know himselfe. For I doe not beleue, that he gaue that Precept, to the end to haue vs to know our members, or stature, figure, or shape, but that wee should beholde the puritie and dignitie of our minde. To know this therefore, cannot be any otherwise, but diuine and strait. This Precept given of the GOD, could not belong to any sharpe and cruell minde. Euerie one therefore, that is not content with the perswasions, and probable and demonstrative reasons, in this obscure, difficile and hard matter, which exceedeth, passeth,

seth, or goeth beyonde all mans witte; hee (I say) is worthy to be despised, and to be left vnto him selfe in the vaine inquisition of such like reasons: For the hard thinges of our Fayth, ought rather to be considered by the Oracles of the Fathers, then discussed by the vnderstanding. For often times humaine sense, while it seeketh the reasons of certaine thinges, & can not finde it, doth drowne it selfe in the gulse of Desperation: And when it seeketh to finde out by reason, the force of the Immortalitie of the Soule, it falleth (for the most part) into the bottomlesse pitte of Desperation. Therefore least through rashnesse and temeritie, wee should deserue to be rebuked about the foresayd doubt, we will (God willing) assay to reason and dispute in three Conclusions, according to the sentence and iudgement of the auncient Fathers.

The

The first Conclusion.

ALthough the Immortalitie of the reasonable Soule cannot be prooued, neither demonstrated by effectuall and euident reasons; yet by probable reasons it may apparently be perswaded both to the saythfull and to the vnsaythfull. The first part is plaine; for *Augustine* in 3. *de Trin.* speaking of the life Mortall and Immortall, saith: *Hæc virum caret humana natura, nec parua est questio; humanis quippe argumentationibus ranc inuenire conantes, vix pauci magno prædistingens, vacantes otio, doctrinæq; subtilissimis eruditi, ad indagandum solius animæ immortalitatem peruenire potuerant.* That is to say: Neither is it a smal question, whether humane nature doth want this or no: for because that they that goe about to finde out this by humane argumentations, scarcely a few endued with good wittes, hauing sufficient leasure, and learned in most subtile doctrines, could attaine to the searching out of the Immortalitie of the Soule onely. By reason thus: We cannot

not naturally know the reasonable Soule
in it selfe, neither intuitively nor ab-
stractively, by a perfect and distinct
knowledge: therefore we can not eu-
idently and by effectual reason, conclude
the Immortalitie thereof, which natur-
ly and necessarily doe follow it. The
Antecedent is cleare, of the intuitive; of
the Abstractive it is plaine, because such
a knowledge naturally gotten, doth pre-
suppose the intuitive knowledge touch-
ing the same thing. Secondly thus, ever-
ie thing demonstrated of the subiect, is
first and more according to knowledge,
spoken or predicated of that thing by
which it is demonstrated, then of the sub-
iect wherein it is demonstrated & shew-
ed for to bee. But it is not naturally, nei-
ther euidently knowne vnto vs, that Im-
mortalitie is first and more according to
knowledge, spoken of any other thing
then of the reasonable Soule: Or that
proposition wherein Immortalitie is
spoken of another, is not to vs former or
more knowne then this proposition; The
Soule is Immortall. The Maior is plaine,
because the demonstration is of things

D.

for-

former more knowne, and the causes of the conclusion. It is confirmed, because this Conclusion, *Anima rationalis est disciplinabilis*: The reasonable Soule is disciplinable: Although it be euident and knowne by experience, yet it is not demonstrable: therefore neither this Conclusion; The Soule is Immortall, because it is neither euident nor knowne by experience, is demonstrable. The Antecedent is plaine, because that Proposition is immediate, then the which there is not another that is former, and principally to conclude this, *Homo est disciplinabilis*, Man is disciplinable: For I doe not beleue, that the Cause can be giuen why the Soule is Disciplinable or Immortall; but that of it owne nature it is such.

For the perswading of the second part of the Conclusion, we haue excerpt three reasons out of Cicero his first *Tusculan Question*, and out of *Cato the elder*. The first, he draweth from (as it were) a naturall and in-bred opinion of all men; but especially of old auncients. The second Argument he draweth from the hope and expectation of prudent and good

good Men. The third, he fetcheth from the aigh similitude and likenesse of our Mindes vnto GOD: Afterward we will induce other familiar Reasons. The first Reason that must testifie this truth, is Antiquitie: which the further it was gone from the birth, and difference of progenie, the better peradventure it did behold those things that were true: Therefore (sayth he) it is sure, that old men haue a sense and feeling in death, and that man is not so blotted out by the depaure out of this life, that he should utterly perish. And this to be so, may be vnderstood by the Ceremonies vsed at the Sepulchres, Graues, and Buriall of the dead; where is vsed such Rites towards them, as if they were still indued with most excellent Wittes. Neither would they haue worshipped with so great regard, nor vsed so deuout Religion, vnlesse it had cleaued to their minds, that Death could not destroy all things: but is as it were the Gulde, Captaine, & Leader of woorthie Men and Women, that doe goe from hence into Heaven; and change this fraile, brittle, miserable,

and wretched life, for a life permanent, everlasting, blessed, and ioyfull. From which opinion it is sprung, that many (whose names it is not now needfull to reckon vpon or rehearse) are, for their good life and virtuous behaviour, while they liued heere in this world amongst men, counted after their death, amongst the number of the Gods. This same may hercof be vnderstood, that all men haue a care, that these thinges should be after their death; to witte, Propagation of Name, Procreation of Children, Adoption of Sonnes, and fulfilling of Testaments; with many other thinges. It is a most great Argument amongst the Philosophers, Why wee ought to beleue that there is Gods; although there be no Nation so sauage and outrageous, whose minde is not indeed with opinion of Gods. If any one would haue this Reason reduced, and brought ynto that strait forme of Logicke wherein it shall haue lesse force, they shall summarily haue it thus: All men, and especially those old ones, who as they seeme to haue excelled vs in stature of body, so also in excellencie

cie of witte; because they found out all good Artes, (which was an hard thing to doe) iudged by nature, or were naturally inclined to iudge, that the Soules of men be Immortall. Therefore the Soules of men are Immortall. The Antecedent plainly appeareth to be true, of the diligence that all men vse about their Sepulchres or Graves, about the propagation of their name, fame, and glorie; about the generation of Children, adoption of Sonnes, &c. of many other things, which men would not doe, vnlesse they were naturally inclined to iudge, that after they be departed out of this life, there belongeth something vnto them, wherevnto they haue a naturall appetite.

The second Reason is, because that *Plato* (whose authoritie is of such force with *Cicero*, that he counteth him worthe to be beleued in what he saith, although he shew no reason why,) writing vnto *Dionysius* in that Epistle that beginneth, *Audius ex Archidamo*, doth perswade, saying; *Natura fieri videmus, ut igne scimus quid sit, nix et cinis, quod sit de eo incerta opinio. Sapientia autem ea boni viri*

quod facimus, quo sumus a secula bono deo ex-
istimant. 7. Will see that it cometh to
 passe by nature, that every slouthfull slug-
 gard, taketh no care what opinion shall
 hereafter be had of him: But wise and
 good men, doe all thinges whereby the
 ages to come, may thinke well of them.
 Whereby, I doe coniecture, that his mean-
 ing is, that they that be dead, haue some
 sense, feeling, or knowledge of our mat-
 ters, or the thinges that we doe. This
 Reason, Cato the elder following, doth
 thus reason in Cicero his Booke *De Se-*
nectute. Nemo unquam mihi Scipio, persua-
debit aut perremtum, &c. There shall ne-
 uer any man perswade mee; Scipio, that
 either your Father Paulus, or your two
 Graundfathers Paulus and Affricanus;
 or that Affricanus Father, or his Uncle,
 or many other excellent men; whom now
 it is not needfull to reckon vp, did endea-
 uour so great thinges, which might be-
 long to memoire of their posteritie, vn-
 lesse they did see very well in their minds,
 that the posteritie should pertaine vnto
 them: Or doe you thinke (that I may
 glorie somewhat of my selfe, as it is the
 manner

maner of old men to doe,) that I would haue taken vpon mee so great labours both night and day, at home and in warre, if I were perswaded that my glorie should end with my life: Had it not been a great deale better for mee to haue spent my time in ease and quietnesse, without any labour and contention? This speach Cicero handling more largely in the first Tusculan question, sayth. *Quia natura in humanum genere melior, quam eorum, qui se natos ad homines inuandos, tutandos, conseruandos arbitrantur, etiam vsq; ad mortem fortiter sustinendam. Quis autem sapiens sine spe immortalitatis se offerret ad mortem? Quid enim imprudensius, quam sine vdo premio, se et vitam et virtute propria priuare? Cum aut seruitutis aut egestatis labores, &c.* 1. What Nature in Man kind can be better, then theirs, that thinke them-selues to be bozne vnto this end, to the intent that they may helpe, defend, and preserue men, yea euen vnto the abyding of the bitter brantes of direfull death. But what wise-man wil offer himselfe vnto death, without hope of immor?

immortalitie: for what part can a man play
more unwise, then without any reward,
to deprive himselfe of life, and his owne
proper vertue: when he might, with the
rest of the Citizens, patiently abide the
labours either of servitude, or of povertie:
Who will affirme, that Glorie doch pro-
fit the dead, if they have no sense or feeling
of it: What good can this glorie doe to
those famous worthy men, so diligently &
notably commended & described of Poets,
if so be they noe know nothing of it:
Whether is it our partes then, to con-
demne all those worthy men of foolish-
nesse, who have valiantly sūkeyned death
for their Country: or to believe that they
looked for the immortalitie of their soules:
whose minde, sentence, and iudgement,
to finde fault withall, or to reprehend, see-
meth to come the nearest unto temeritie
or rashnesse. This Reason diffusedly
handled, may be brought to forme, vnder
a double maner. First, wise and good
men, doe iudge and hope, that their
Soules shall be immortal: therefore it is
so. The Antecedent is very plaine: for
otherwise they would not have so en-
dan-

dangered them selues; nor willingly died, that their valiantnesse might be left to the memorie of posteritie, vnlesse they iudged that the posteritie did belong to them. The Consequent is plaine; because the diuinations and opinions of good men are seene, as well as of the wicked. The second, If the Soule were not immortall, no man (in his right minde) would offer himselfe to death for his Countrey, or the Commonweale; nor yet sustaine death for his Friendes. The Consequence doth not seeme false: For the Philosopher sayth in the ninth Booke of *Ethicks*, That euery one ought to suffer for his friendes; yea & to die for them altho, it need so required. The same he saith in the 3. Booke of *Ethicks*. The Consequence is plaine; because none (that is in his right wittes) ought by good reason, to deprive himselfe of the chiefest good, or without hope to get some good thing either in this present life, or in that which is to come. But if the Soule be mortall, then it doth by death, deprive it selfe of the chiefest good, yea of all good things, without any hope of reward.

ward. It may be thus confirmed: Death doth not profite of it selfe, or by it selfe, to the conseruation of the Common-weale, but is indeed against it: Therefore, if the Soule be mortall, and is not to be rewarded in time to come, then no wise man ought to stand to the truth in the right of his Countrey, euen vnto death. The Antecedent is plaine, *Simile est de vna ciue, et multis*: What is the duetie of one Citizen, is also the duetie of many. But it is a foolishnesse to say; that all Citizens ought to die for the conseruation of the Weale publicke, seeing that the Publicke weale is the life of the Citizens: For what profited them the pertinacie of the *Saguntines* vnto the safetie of the Common-weale? If the *Saguntines* would haue chosen the safetie of their Common-weale, they should either haue forsaken their Fayth, or else neuer haue made such Oth: But if they must needes keepe their Fayth, then must they needes loose their Common-weale, as it came to passe. Secondly, the Consequence is plaine. No man of sound reason, ought to susteyne a great euill, vnlesse it be to eschew.

eschew a greater euill; or for the obtrayning of a greater good, then that good is, whereof by such euill he is deprived; because that of two euils, the lesse alway is to be chose. But if the Soule be mortall, and after death haue no beeing; then no such good can be giuen, or be imagined.

Neither doth it auaille, that *Scotus* saith, alleadging the Philosopher in the ninth of the *Eschuka*, that hee that dyeth for his Country, giueth to himself great good, by exercising that great act of vertue.

Es hoc bono premaret se, omnino victose vulneret:
Wee should depprue himselfe of that good thing (sayth *Scotus*;) and should liue victoriously, or in reproch and defame. If the Soule be mortall, there can not the be vnto the dead, either good or euill, or sense: For what can either prayse, or fame, or glorie, profite the dead, if the dead know not of them? for after their death, they cannot giue vnto themselves for the said worke, either reward, ioy, or reioycing; for these are the affections of the minde.

Neither againe is that true, or by any meanes to be receiued as true, or for any colour of truth, which the same *Scotus* sayth;

saith, that, *Potest dari commune bonum, propter quod debet se exponere morti: et totum bonum exponere destructioni simpliciter, etiam si noscat animam immortalem*: There may be giuen a common good, for whose sake euery one ought to offer himselfe to death: and what good sauer he hath, to endanger it to destruction simply, although he can not tell whether the Soule be Immortall or no. Because it is not certaine whether the common good be alway rather to be chosen, then the particular and proper good. Yea, this is vniuersally true at no time, but then when the particular good is included in the common good: But where the common good includeth the particular good, who is there of sound iudgement, and in his right minde, that loueth the particular and proper good, more then the common: For the Philosopher saith in the 8. Eth. *Amabile quidem habet singuli, &c.* Every one loueth his owne good: therefore by good reason, euery one loueth his owne, better then an other mans. And 9. Eth. *Amabilia ad alterum mensurantur, ex his quae sunt ad seipsum*: Louely things are measured unto another, by those things which

which a man loveth him selfe.

The third Reason (because I studie to be short :) The Soule of man, according to the most excellent operations, is like vnto God : And therefore of some it is beleueed, to haue a diuine nature. But of men of our Religion, it is called, The Image of God : Therefore it is to be esteemed like vnto him in immortalitie. The Antecedent is plaine, and very well knowne a confessed truth amongst all. The Consequence is prooued out of Plato, alleadged by *Eusebius Preparationis Euangelice, lib. 11. cap. 14.* where are recited these wordes of *Porphyrus*, handling this Reason. *Firmam certamq; rationem eam Plato putauit, qua a similitudine aliquorum vim accepit. Nam si Deus immortalis similis est anima, quomodo etiam ipsa sicut exemplar suum immortalis non erit ?* Plato thinketh that to be a firme and sure Reason, which taketh force from the similitude of some thinges : for if the Soule be like to God that is Immortall; how shall not then it selfe be Immortall, like as the exemplar? I passe over the rest. Which Reason (as the same *Eusebius* saith) is drawne out

out of *Moses*, who first taught that the Soule is Immortal, because it is the Image of God: yea, hee affirmeth, that assuredly it is the Image of God. Whom the Wise-man following in the 1. Chapter of the Booke of *Wisdoms*, doth most briefly touch the same Reason, saying. *Deus creauit hominem inestimabilem, ad imaginem similitudinis suae fecit illum*: 1. God created Man inestimable, wth out corruption; and made him after the Image of his owne likenesse. This Reason also *Salust* toucheth in the beginning of his Booke of *Catalinis* Conspiracie, where he affirmeth, *Animum nobis cum dijs communem, et virtutem claram, et aeternam*: That we haue a minde common with the Gods, and a cleare vertue, and eternall. Which Sentence, in the beginning of the Warre of *Iugurtha*, hee vscth againe. *Ingenij egregia facinora scruis et anima, immortalia sunt: id est*, The worthy workes of the Witte, like as the Soule, are Immortall. Which also may thus be perswaded. These Actes to will, to vnderstand, to remember, to loue, to hate,

hate, wherein the Soules haue conueniencie with God and Angels; may both bee, and be exercised without the body; therefore it is not repugnant to the Soule, both to bee, & to liue without the body. The Antecedent is well knowne; and the Consequent is plaine: because the Accident is not more abstract then the Substaunce, from which it is sayd to flow. Seeing then we doe prooue in our selues, that the Soule existing in the bodie, doth know many thinges, which can not fall vnder our sense; and that without the mediation or vsing the meanes of the body: (for wee prooue or finde by experience, that it knoweth the relations following Nature, and insensible relations of reason: wee finde by experience, that it assenteth to the complections without possibilitie of contradicting, or erring, & many other things:) seeing therefore (I say) that these Actes haue no conueniencie, neither can agree to other formes and thinges corruptible, it is most like and agreeable to reason, that these Actes are sufficient to prooue, that the Soule is immortall. Moreover,
the

the Immortalitie of the Soule, is prooued by certaine reasons of the Schoole Doctors. First: In whom there is power and virtue alwayes, *Proficere*, to profite; in the same also, there is power and virtue alwayes to bee. Seeing that the subsistence of the Accident cannot be naturally without the Essence of the subject. But in the Soule there is alway power and virtue, *proficere*, to profite: therefore there is in the Soule, power and virtue alwayes to bee. The Minor is euident, by the saying of a certaine Wise man, who sayth. *Cum consummatus homo, tunc incipit*: 1. When man shall make his ending, then is his beginning. And in an other place. *Multitudinem ingressus sapientia quis intellexit?* Who hath euer knowne the multitude of Wise domes entrie? Which speech seemeth to haue this sense, that by the profecting and increasing of Wise dome, the entrance in vnto her is multiplied; because he seemeth more and more to enter in vnto her, that more and more profecteth in her. This Exposition is helped by the speech of the Prophet that saith to his Soule: *Post me ingredis non cessabis*:

ceſſabis: Thou ſhalt not ceaſe to enter in after mee. The Anſwere of *Plato* doth alſo further it: For he being asked, when a man can haue profited ſo much in Philoſophie, that there can remaine nothing for him to know more; or when he can haue learned ſo much, that there can be nothing left for him to learne? Hee answered, *Hoc ſolum ſcio, quod neſcio*: 1. This onely I know, that I know not. As if hee ſhould haue ſayd, *Solum, cognoſco ignorantiam meam*: 1. I know onely mine ignorance. This I thus confirme. The perfections and diſpoſitions that the reaſonable Soule can acquire or get, are not limited: therefore the life of the reaſonable Soule, or the exiſtence thereof, is not limited; and ſo by conſequence, it muſt needes be Immortall. The Antecedent is plaine; becauſe the Soule cannot know ſo many things, but it may know more. The Conſequence is plaine; becauſe it is vnpoſſible for the virtue and power of euerie ſubieſt, to be of thoſe diſpoſitions and perfections from the which the ſubieſt is naturally prohibited: For this mortall life cannot ſuffice

E.

natu-

naturally for the getting or participating of infinite perfections, seeing that euery one of them requireth time.

A second Reason is this: If the Soule should be corrupted, and so mortall, it should be either through the action of the contrarie; or else through the corruption of the subiect. But it is not corrupted by meanes of the action of the contrarie; because it hath no contrarie. Neither can it be corrupted, by reason of the corruption of the subiect: because nothing is corrupted in that, wherein it consisteth by it owne perfection: For these are contrarie mutations; to witte, of Corruption, and Perfection. But the Perfection of the Soule, consisteth in a certaine abstraction from the Body: for the Body waxing old in men, liuing moderately and temperately, the Soule is perfected, according to the science and knowledge thereof, and according to the virtues thereof. According to the science and knowledge; because in auncient old men, is Wisedome; and in much time, is Prudence. According to the Virtues; because such men, are temperate,

perate, neither giue place to wicked Concupiscence, nor haue any great difficultie in act. But young men, haue wicked Concupiscences, and are delighted therein: neither can they refraine them, without great difficultie. This Argument is confirmed by a double Reason. The first is this: That when the Body is weakened, or some Organ thereof hath receiued some hurt, the Soule is more fortified thereby, and made more stronger and virtuous in the other senses and powers, as though it were vnto them a more inward supply of those thinges that seeme to be taken away by the defect of the members: Therefore, when the Body dieth, the Soule doth not die. The Antecedent is knowne to be true, by experience: for a blind man is more sharpe & quicke in hearing and in vnderstanding, and in other senses, then hee that is well sighted. Whereof *Gualterus Parisiensis* sayth; That a certaine Blinde man was so cunning, and had so much profited in experience, that he could infallibly tell onely by the touching, handling, feeling, or cropping, any peece of

Monie of his owne Country coyne, though there were neuer so many and sundry sortes of them. And a certaine blind Boy in the fourteenth yeare of his age, learned all liberall Artes, knew and vnderstood all the sacred Scriptures, and taught them, and wrote most largely and amply vpon them; as is mentioned in the *Tripertite Historie*.

The second Confirmation is thus. As is the whole Body to the whole Soule, so are the partes of the Body, to the parts of the Soule. But whē one part, or some Organ of the Body is corrupted, there is no part of the Soule corrupted, nor hurt, nor suffereth in it selfe, but remayneth sound and perfect: Therefore when the Body dyeth, the Soule doth not die. The Antecedent is plaine by the Philosopher: *Sī senex haberet oculum iuuenis, videret vtiq; ut iuuenis, &c.* If an old man should haue the eye of a young man, hee should see as a young man: therefore when part of the Body is hurt, the Soule is not hurt in it selfe, although it be deprived of the act. For when our Saviour *Christ* restored sight vnto the blind, he gaue not, nor
con-

conferred vnto the Soule any strength or actiuitie; but onely repaired the hurt, or indisposition of the Organ. Also the reasonable Soule, by how much more it vnderstandeth and knoweth thinges intelligible, by so much more perfect is it made, and more disposed to vnderstand. But the Soules of all mortall men, by how much more they feele and exercise their operations, by so much more are they weakened, & made vnfit for the exercising of their operations. Experience doth teach both these, to be true: and so doth the Philosopher also, where hee saith. *Excellens sensibile corrumpit sensum; excellens autem intelligibile non corrumpit intellectum*: 1. The excellent sensible thing corrupteth the sense: but the excellent intelligible thing doth not corrupt the vnderstanding. Therefore there is another kind of the Soule, from that which is corruptible; and so by consequence, it must needs be Immortall.

Moreouer, the formes or Soules, which all men iudge, or do thinke to be corruptible, & to be of themselves wholly corrupted, and the corruption of the whole

to be as is the corruption of the part, are corrupted as the part is corrupted: because they are extended, hauing part without part; and are greater in a great body, and lesser in a lesse body. This *Scotus* doth very notably deduct in the fourth Booke, That in Nutrition, is required a new forme; and in the Diminution there floweth not onely the matter, but also the thing compounded of the matter and the forme: Therefore the Nutrition or Nourishing, is called a certaine Generatiō. And it is very manifest, that in Nutrition, there are more partes of the matter in the whole, then was before; or else the new part of the matter is in the whole without forme: which is not to be graunted neither vnder the whole forme, because so it is extended, hauing part without part; or else vnder a new forme, and so we haue our purpose: or else vnder part of the forme that was before; and then even that, leaueth off to perfect part of the matter, which before it perfected: and so one and the same part of the materiall forme, shall flit from one part of the matter vn-

to an other part, which is inconuenient; or that part of the forme, being the same it was before, doth in like manner perfect part of the matter that it did before; and this part of the matter, now new: And so it shall together perfect two perfectable thinges; either whereof, is fully matchable to it selfe. But the reasonable Soule, is not extended or stretched out; neither greater in a greater body, & lesser in a lesser Body: but it is whole in the whole Body, and wholly or altogether indiuisible in euery part: therefore it is an other kind from the corruptible formes, and mortall Soules.

It is a thing well knowne, that all men doe desire blessednesse; and that it is the end of good men. It is also knowne by reason, that blessednesse cannot be otherwise, then sempiternall: Therefore it is well knowne, that Man is ordained to some everlasting perfection; which prooueth, that the Soule is Immortall. The Minor doth Saint *Augustine* prooue, 13. de Trin. cap. 8. *Si beata uita beatorum desiderat, &c.* If so be the blessed life doe forsake the blessed man, hee being thereunto

either willing, or not willing, or neither of them: If not willing, how is it a blessed life; which is so in the Will, as it cannot be in the Power? If willing, how could that life be blessed, which he that had it, would not have it verily and indeed? But if neither, Then such a life, cannot in any wise be blessed, in such a case, when he that it maketh blessed, is a stranger from the love thereof. This may in this wise be confirmed. Mans Soule is made to be partaker of blessednesse, to receive it and enjoy it. For this is certaine, truly provoked by the clamor of every Appetite naturall: Therefore the Soule is made to receive either eternall and perpetuall blessednesse, or else temporall. If the first, then the Soule is Immortall, and at the length shall be perpetually blessed. Now the second cannot be; because like as sorrow cometh of those things which happen vnto vs against our willes: even so doth it of those things that depart from vs against our willes. But blessednesse, if we should be unwilling vnto it, should perish, and become no blessednesse at all: for how can we be blessed against

against our willes? And so blessednesse perishing, our Soules, by a consequent, should haue in them selues a feare and griefe, and be alwaies sorrowfull: whereby it should follow, that they should be miserable.

Also, in euery well ordered ciuill gouernement, there are appointed rewards, to prouoke men to the doing of good; and punishments, to sound the retreat from vices. But in the whole gouernement of Mankind, good and virtuous men are not sufficiently rewarded; nor euill and naughtie men sufficiently punished: yea, they cannot sufficiently be rewarded, nor punished; the one, by reason of Gods Promise; the other, because of his Iustice. Therefore there is another life, in the which shall be giuen to euery one according as his workes shall be. For no man could say, that the virtuous be rewarded with the pleasures which Epicures enioy, and wherewithall they are delighted. Neither can it be said, that the goods of Fortune (as they call them) can sufficiently reward the virtuous; seeing that for the most part, we see the euill
men

men flow in riches, delightes, prosperitie, and all pleasures that their heartes can desire. On the contrarie part, the Virtuouse doe often want these pleasures and delightes, and are excruciated with many sundry sharpe showers of Aduersitie. What then shall be given vnto the iust man, that hath abstayned from delightes, even vnto the day of his death, and sustayneth sorrowes, pouertie, aduersitie, and tribulations?

Moreover, the worke of Vertue is better, incomparably then the goods of Fortune. And as *Aristotle* witnesseth, Honor and Fame, and chiefly of those things which are outward goods: hence he sayth, *Maxime grauior quisq; ferit suo honore priuatus?* (as wee vse to say in our English,) Who is so woe begone, as first a man, and then none? But Honor is not a meete or worthy reward for Vertue: as the same *Aristotle* sayth in the seauenth Booke of *Ethicks*. *Virtuti perfecta non vniq; dignus honor*: Honor is no worthy reward for perfect Vertue. Neither is it auailable to say, That the Virtuouse are sufficiently rewarded with essentiall good.

goodnesse, that inseparably followeth a good Act. And that the Euill are punished with the paine that inseparably accompanieth an euill Acte: which the Doctors call, *Penam delectam*, Punishment left off; and not Punishment inflicted. Of which *Augustine* sayth, in his Booke of *Confessions*: Thou hast commanded Lord, and so it is, that euery sinner is a punishment to himselfe. Of the which good, (as some say) the Philosopher speaketh in the 9. Booke of *Ethicks*; saying: That euery one that dieth for his friends, doth purchase to himselfe the greatest good that may be. Moreover, a lesse delectation, for the most part, doth follow a greater operation; and peradventure none at all; as of the operations of Fortune; Whereof it is that the Philosopher sayth, in the third Booke of *Ethicks*, That in all Vertues, a man can not be occupied with delight. Neither is it of force to say, that mans felicitie doth consist in Sciences speculative, or in the operations of Wisedome, and in the knowledge of most high causes: And so by a consequent, by such like operations

ons of Wisedome, a man should sufficiently be rewarded in this life: As the Philosopher and *Aristotle* doe seeme to say. For the Cōmentator vpon the first Booke of *Physicks*, sayth: That it is proper to a man concerning his last perfection to be perfect according to the Sciences speculative. And this Disposition is vnto him his utmost felicitie: And that heavenly life consisteth in this Science; because that for Felicitie, a man ought to be good and perfect. But perfection, according to the Sciences speculative, doth not make a man absolutely neither good, nor the best: for many in such things, may be perfect, which are vnhonest and vicious. A man vnhonest and full of vices, may be very skilfull and perfect in speculative Sciences: for the disposition to felicitie, is made better by virtues Morall, Heroicall, and Diuine. Whereof the Philosopher sayth in the 3. Booke of *Ethicks*. That it is a very meere deadlinesse to say, that we can be better, then by virtues Heroicall & Diuine. Even as *Homer* fained, that *Priamus* sayd of *Hector*, That because he was so very good, he seemed

men not to be the soune of a mortall man,
but of a God. Wherefore if it be so, as
they say; that Gods be made of men, be-
cause of the notable excellencie of their
Virtues; then such like habite shall be
opposite to beastlinesse. And in the 10.
Booke of *Eschick*, the Philosopher doth
teach; That a man must so frame his
workes and his life, that all be directed to
this end, to witte, to get Felicitie. Vpon
which, *Auerrois* sayth; If God haue a
care of Men, as it is beleued, and as it is
meete he should; he reioyceth of the better,
and is delighted in those that doe well; and
it is meete and a worthy thing, that he doe
well vnto, and reward those that loue him
more then others, or all thinges in the
worlde, and honour them, and visite them
often, euen as it is the disposition of one
friend with another: therefore must wee
doe our endeauour to become good. This
is thus confirmed. First, That then those
men that giue themselues to Speculation,
or doe practise and exercise themselues
in Speculatiue sciences, howsoeuer they
liued mortally and deformedly, Virtu-
ous should not be reputed blessed and
happy,

happy, nor rewarded for their Merites. Secondly, If so be that God haue a care of Men, it is meete and most agreeable to reason, that his delight concerning men, should be of that thing, which is the best in them, and which is most knowne vnto him, and most nigh and agreeable vnto him; that is to say, which is most like vnto God; which is, to liue virtuously, according to the vnderstanding: And also, that he doe well vnto, and reward those that doe loue him: And bestow benefites on those, that for his sake doe cast away, contemne, and neglect worldly wealth, and delightfull pleasures, and patiently sustaine and suffer Aduersitie, and willingly abide all Miseries, euen vnto the day of their death. But he cannot sufficiently reward them in this life: therefore the Soule is Immortall. The Minor is plaine; Because man is euen vnto death, vexed with Miseries, Pouerrie, and Aduersities. The Maior is manifest, by the Philosopher, in the tenth Booke of *Eschicks*, saying; *Secundum intellectum autem operans, et hunc curans, &c.* Hee that worketh according

ding to the vnderstanding, and careth for it, both seeme to be the best of all disposed, and to loue God most: for if the Gods haue a certaine care of humane thinges, as they seeme to haue, it shall then be most agreeable to reason, that the Gods themselves doe reioyce and delight in that thing which is the best and the highest of kinne vnto them. &c. Also it is thus confirmed: Because, if the Soule should be Mortall, and there should be no life after this; then infinite euils should remaine unpunished, and good deedes should not be rewarded: Which doth seeme derogatorie to the equitie of Iustice, and to the comelinesse and fairenesse of humane euill gouernement. For what paine, punishment, and miserie, doth heere happen vnto those euill men, who being giuen to delightes and pleasures, doe continually euen vnto their death, heape euils vpon euils? Who (I say) shall punish and take vengeance of those Kings and Princes, by whose decrees, commaundement, power, and authoritie, Common-weales are tossed & turmoyled, shaken and spoyled, by so many plagues,

plagues, tormentes, vexations, viplences, iniuries, and aduersities? Who shall in this life be sufficiently able to punish those most grieuous finnes, that are done in secret, euill mindes, & inward affections? What punishment then, I pray you, and miserie, shall there be of these euils? Which if it be called the Priuation of blessednesse, then shall all be equally punished: which seemeth to be derogatorie to the equitie of Iustice. Therefore it seemeth most agreeable to reason, that there is a life of mans Soule after this; wherein every one shall receiue worthily as he hath done in this life, whether it be good or euill.

Moreover, if mans Soule should not liue after this life, in vaine then, and to no purpose should we serue God heere; seeing that in this life, the worshippe of God and Religion, is cruelly persecuted, tormented, afflicted, and cruciated; and then is there after this life, no reward for it. In this poynt, it were better for the Soule, and more profitable by much, altogether to denie God, and wholly to giue it selfe to every vanitie & pleasure, then

then to liue holily and iustly, with so manie miseries, and to worship the Creator with due honouring and deuotion. Whereof the Apostle, in the first Epistle to the *Corinths* the fifteenth chapter saith: If in this life onely, we hope in *Christ*, then are wee of all men most miserable. For if God hath no regard of his Seruantes and Worshippers, where is his Power? seeing that neither in this life, (for this thing) he cannot be worse; neither in an other, better: seeing that after this, there is not another. But if he do not care, nor haue any regard, Where is his Wisedome & his Goodnesse? Wherefore he should seeme to be ignoraunt, not to know, or not to loue his louers and worshippers; if there be not another life after this: whereof the one destroyeth his Wisedome, the other his Goodnesse.

Out of these thinges aboue declared, is very easily enough disprooued the rash and erroneous opinion of *Auerrois*, putting humane felicitie, to consist in the euery way and Actuall coniunction or copulation with the Vnderstanding: And that Vnderstanding, he would haue

to be but one of all men, that all men haue but one vnderstanding; as we haue afore sayd. For he sayd, That man is then happie and sufficiently rewarded, when that Vnderstanding shall be euery way coupled vnto him. Which hee affirmed to be done, when a man shall actually haue all Vnderstandings speculative. But this is vnpossible; because that then there should be together in acte, infinitely infinite things in the Vnderstanding.

Moreover, we finde by experience in our selues, that the Attention to one thing, doth draw backe againe the perfect Attention, about another thing. Seeing therefore the Vnderstanding is of a finite vertue, it shall neuer be able to be coupled perfectly and actually to all speculations. Who (I pray you) is found at all times, to be all one; the same in one thing, he was in another, skilfull alike in all things? Who so skilfull, that he can not be deceiued in any thing? Who is so perfect, that he is perfectly quieted in all things, and fully satisfied? Was not *Aristotle* deceiued in many things, and found

found ignoraunt in many thinges; as about the Eternitie of the World, and the Perpetuities of generation and corruption? and in very many other thinges also, he foully erred.

The second Conclusion.

FAyth seclused and set apart, in the flight of naturall Reason, it is more agreeable to Reason, and more probable to affirme, that the reasonable Soule is Immortall, then to say, that it is Mortall: Or that the opinion of those Philosophers that auouch, that the Soule is Immortall, is more reasonable, and more probable: yea, Fayth being seclused and set aside, then the opposite or contrary thereof. First, it is very manifest, according to the Philosopher, that that is probable, which doth seeme to the most, euen chiefly to the wisest. But very many of the Philosophers, & those whom we see to be preferred aboue all others, of euery sect and nation, in fame, glory, & wisdom, haue verily thought,

the Soule to be Immortall. And but a few, and those of the meanest of the Philosophers, of no fame and reputation, haue said, That it is Mortall; as hath been shewed before: therefore the Soule is Immortall.

Hereof the Philosopher sayth, in the ninth Booke of *Ethicks*, that, *Opinionibus sapientium oportet acquiescere, habent enim fidem quandam*: 1. Wee ought for to rest and stay our selues in the Opinions of Wissemen: for they haue a certaine Faith. Whereof he also sayth: That the opinions of Wissemen doe sound together, &c. Also that Opinion is more reasonable and probable, whereunto there are more effectuell perswasions, or more dialecticall reasons. But for this Opinion, That the Soule is Immortall, there are more effectuell perswasions, and more Topical reasons, then for the contrarie opinion: Yea for that part, the reasons are most slender: neither haue they scarcely any shadow of probabilitie; for all the reasons wherewith they goe about to impugn the Immortalitie of the Soule, are founded in error, or on a false ground;

ground; as are these wherevnto all (for the most part) doe leane. If the Soule should be Immortall, it should follow, that all the Soules should be perpetually idle and deprived of their proper act. But this Reason is grounded on two thinges: whereof both are false and erroneous. The first is, that the Body being corrupted, cannot be repayred and brought againe to the same forme and maner that it was before. The second is, That the Soule cannot vnderstand but in the Body, & by the meanes of the Body: of which thinges at this present, it is not needfull to speake. Also, Reasons dialecticall, how effectuell or forceable soeuer they shall be; or multiplied out of the nature of them, or from the Empire or Godly affection of the Will, cannot cause but an opinion or assent, with a feare of the opposite. From the same seate, are Reasons bred with the empire of the Will, & the godly Affection thereof, to cause a greater assent in the kind of opinion: yea verily, sometimes Fayth, or a firme Assent without feare of the opposite; whereof the Philosopher saith,

in the seauenth Booke of *Erbick*, that, *Aliquis ita firmiter habens his de quibus habens opinionem, sicut alij his quibus habent scientiam*: 1. Some doe so firmly cleaue to the thinges whereof they haue opinion, as others doe to those thinges whereof they haue full knowledge or skill. And this proceedes of the empire and godly Affection of the Will: Whereof the Text thus lyeth: Some that doe hold Opinions, doe not doubt, but extreme or thinke that they doe surely know that whereof they hold opinion, and doe nothing lesse belieue those that are of opinion, then others those that know. But euery one well disposed, is inclined, *Ad esse, et non ad non esse*. To bee, and not to not bee; to the affirmatiue, not negatiue; and is affected to alwayes to bee, if it be possible: therefore others being like, euery one well disposed is borne to haue a greater Assent, yea a firmer and a surer, that the Soule is Immortall, then of the opposite thereof.

Therefore it is more agreeable to reason, and more probable in the light of naturall reason to suppose, or to thinke, that

that the Soule is Immortall, then the opposite thereof. Whereof our Cato thought it more safe & secure, to erre with those Philosophers that hold that the Soule is Immortall, then with those meane and base accounted on Philosophers, that doe affirme and hold of opinion, that the Soule is Mortall.

If the Soule be Mortall, then they that hold it to be Immortall, do not thereby get any detriment, losse, hinderance, or euill: neither can they be blamed in an other life, nor noted of ignorance. If it be Immortall, then they that hold it to be Mortall, are worthy in an other life, to be reprehended & laughed to scorn. Therefore it is more agreeable to reason in the light of naturall reason, to say, that the Soule is Immortall, then to say, that it is Mortall. For so saith Cicero: *Quod si in hoc erro quod animos beatissimū credidū immortales esse, libenter erro. Nec mihi hunc errorem quod delector dum vino extorqueri volo. Sin mortuus ut quidam uiniui Philosophi censent, nihil sentiam. Non vereor ne hunc errorem meum Philosophi mortui irrideant: It so be I doe erre in this, that I beleueed the Soules to*

be Immortall, I doe willingly erre: Neither while I live, will I be wrested away from this error wherein I am delighted: But when I am dead, as certaine meane Philosophers doe thinke, I shall feele nothing, I doe not feare, least the dead Philosophers should scorne this my error.

Therefore the foresayd Philosophers, of whom wee haue spoken aboue, not ouercome by euident reasons and demonstrations, but fully settled and grounded in the foresaid perswasions, and all other reasons probable, which for breuities sake I omit, haue concluded; That the Soule is Immortall. For the Philosophers in following Naturall reason, haue written and taught those things, which they haue not prooued euidently, neither by demonstratiue reason: but perswasiuely and dilectically. They also supposed, thought, and concluded, many things without any great prooffe, by mingling and conforming themselues to the opinions of the common people, and the sentences of the Philosophers that were before them. Whereof the Philosopher saith, *Secundo de calo, cap. Of two hard*

hard Questions (saith he,) it is to be tryed, which thing we should say, is the worthy thing. Reputing Promptitude to be imputed a poynt of shamefastnesse, rather then of bouldnesse. If any do stand on Philosophies part, and doth love few sufficiencies of that thing whereof we haue very great doubtinges, whence few sufficiencies & perswasions vsually haue sufficed Philosophers, where they were not able to attaine to greater thinges; neither did they contradict the principles of Philosophie, or the opinions of their predecessours; wherein Philosophers on all sides rested, because of their probable probations, and sometime for the assertions of their formors; because of necessarie reason.

And in the same Chapter, *De alijs astris, dicunt Aegyptij et Babilonicj, &c.* Of other Starres, doe speake the Egyptians and Babilonians, from whom wee haue many thinges that wee doe beleue of euery one of those Starres: But in the sciences of Astrologie and Astronomie, haue flourished the sonnes of Seth, Noe, Abraham, Salomon, and the holy Fathers; which
haue

haue taught Philosophers, of secrets
Celestiall and Diuine: vnto the which
they could not haue attained by humane
strength and naturall reason. But *Iosephus*
in the first Booke of the *Antiquities of the
Iewes*, sayth: That *Serb*, when he came to
that age, that could discern good
things, gaue him selfe to the studie of
Virtue; and when he was become an
excellent man; he left his Sonnes to be
followers of himselfe; they all being the
Sonnes of a good Father, tarryed in the
same Land, liuing most happily without
any vexation; and first found out the
discipline and learning of things Cele-
stiall, and the trimnesse of them. And
least they should slide away from men,
and vtterly perish, seeing they had lear-
ned of *Adam*, that there should be one
extermination of all thinges by Fire,
and an other by the power and force of
Water; they made two Pillars, one of
Brasse, and an other of Stone, and wrote
therein what they had found out of Ce-
lestiall thinges, that they might leaue vn-
to men, the knowledge of Celestiall se-
crets.

And

And in the Secrets of Secrets, it is said;
That the glorious GOD, hath ordained
the meane and remedie to temper Hu-
mors, and preserve Health; and how to
get many other thinges. And hath revea-
led it to Prophets and Holy men, and
others, whom he fore-chose and illustra-
ted with the spirit of his Wisedome. Of
these, the men that followed, had the be-
ginning and original of Philosophie;
Egyptians, Greekes, Latines: from whom
the latter have drawne and written the
principles of Artes and Sciences. And
(sayth he to *Alexander*,) it is meete and
worthy, that he know noble Physicke,
which is sayd to be a glory inestimable,
and is called, The Treasure of Philoso-
phers. I truly have never truly or per-
fectly enough learned it: neither doe I
know who it was that inuented it. Some
affirme, that *Adam* was the inventor
thereof. Some say that it was *Esculapius*,
and *Hermogenes* the Phisition *Hirfor* and
Domastius, and *Matidos hebrewes*, and
Dioris, and *Cirus*, glorious Philosophers.
Many say, that *Henoch* by a vision knew
this secret: whom many will haue to be
that

that great *Hermogenes* whom the *Greekes* do prayse, and to him commend all Science secret & celestially. Wherefore in the Prologue of the Books of *Hermes Mercurius Triplex Trismegistus*, it is thus sayd: We read in old Histories of Divines, that there were Three Philosophers: whereof the first was *Enoch*, who is also called *Hermes*, and *Mercurius*. The second, *Noe* who was called *Hermes*: for he (as *Albimazar* witnesseth) was a great Prophet, and first builded & peopled *Babilon* after the Flood, and instructed them in knowledge and learning. His sonne *Sem* also taught the *Babilonians* or *Caldeans*, and deliuered vnto them the science of the Starres. The third, was called *Hermes Mercurius Triplex*, because he was a King, a Philosopher, & a Prophet: hee flourished after the Flood, & with great equitie governed the Kingdome of *Egypt*, and clearly brightened *Astronomie*. And in the Booke of the Death of *Aristotle*, it is said; that, After *Noe*, was *Abraham* borne, who being wiser then all, did thorowly come to the great degree of Philosophy: for he knew that *Sol* and *Luna* had a first moouer,

moouer, and therefore he followed not the way of his Father, neither of his Kindred, that worshipped Idols: But (as *Josephus* witnesseth in his Booke of the *Antiquities of the Iewes*,) hee preuayled to change & innouate that opinion, which then all had of God: for hee first presumed to pronounce God, one God to be the only Creator of all things: for he, according to the Histories of the *Caldians*, taught the *Egyptians* Arithmeticke, and also Astronomie. These, and many other secrets, were planted in *Egypt*, which are knowne to haue come to the *Greekes*.

By the doctrines therefore of these Fathers, illuminated from Heauen, the Philosophers that came after, being informed, as it were strengthened by the Oracles of Prophets, haue conscribed many glorious Sciences, which they could not attaine vnto by the force of mans witte. Did not *Plato* goe into *Egypt* to learne Astrologie? And there (as it is thought of all for the most part) hee learned what great thinges soeuer were there had and taught. And chiefly these things which are knowne to be agreeing to our Fayth.

• Not

Not that *Hieremias*, as some suppose, saw or read the Translation of the Seauentie: For *Plato* was borne almost an hundred yeares, from the time that *Ieremie* prophesied: Who seeing that he liued fourescore yeares and one; from the yeare of his death, to the translation of the seauentie Interpreters, are found threescore yeares: Wherefore *Ieremie* could neither see nor read the Translation of the holy Scriptures, seeing hee was dead so long before they were translated into the *Greeke* tongue. But because he was a man of a very sharpe witte, as the *Egyptians* are, hee so did learne the foresayd holy Scriptures by an Interpreter; as those thinges in *Timas*, which hee there wrote of the trueth of our Religion, doe witness. Out of *Egipt*, they say, that *Plato* came into *Italis*, and there learned all the doctrine of *Pythagoras*. But of the Immortalitie of mens Soules, hee did not onely perceiue and know the same that *Pythagoras* did, but also brought and added thereunto reasons, which they afore him (in a maner) did not. Whose Booke of the *Immortalitie of the Soule*, a worke most

most elegant, *Cato* the later (before hee flew himselfe) didtwise read ouer, as *Plutarch* reporteth: which when hee had read, he so departed this life, that he reioyced that he was borne to the end to die; so great surely was the force and power of this Booke, to perswade the Immortalitie of mens mindes, that *Therebrotus* a certaine man of *Ambrochia*, when no aduersitie would befall him to end his life, he got him vp vpon a very high Wall, and cast himselfe into the Sea, after that he had read the foresayd Booke of *Plato*, of whom *Saint Augustine* in his first Booke, *De ciuitate Dei*, and the 22. chapter, writeth thus. *Therebrotus libro Platonis ubi de immortalitate anime disputauit se precipitem dedit enuro, ut sic ab ista vita migraret ad eandem quam credidit meliorem.*
1. *Therebrotus*, when he had read ouer the Booke of *Plato*, where he hath disputed of the Immozcalitie of the Soule, cast himselfe downe headlong from a Wall, that so he might flit away from this life, into that same which he beleeyed to be better,

The

The third Conclusion.

BY vndoubted Fayth and Beliefe, it is to be holden, that the Soule of euery man is Immortall: And first, it is manifest by the wordes of our Sauour Christ him selfe, in the Gospell.

Mat. 10. vers. 28.

28. Feare ye not them which kill the Body, but are not able to kill the Soule: but rather feare him which is able to destroy both Body and Soule in Hell.

Mat. ca. 18. v. 9.

9. It is better for thee to enter into Life halt, then hauing two feete, to be cast into Hell.

Mat. 9. 43. 44.

43. Wherefore, if thy Hand cause thee to offende, cut it off: it is better for thee to enter into Life maimed, then hauing two Handes, to goe into Hell, into Fire that neuer shalbe quenched.

44. Where the Worme dieth not, and the Fire neuer goeth out. &c.

Mat. 25.

31. When the Sonne of man commeth in

in his glory, and all the holy Angels with him: then shall he sit vpon the Throne of his glorie.

32. And before him shalbe gathered all Nations, and he shall separate them one from another, as the Shepheard separateth the Sheepe from the Goates.

33. And he shall set the Sheepe on his right hand, and the Goates on his left.

34. Then shall the King say to them on his right hand: Come ye blessed children of my Father, inherit the Kingdome prepared for you from the beginning of the world.

41. Then shall he say to them on his left hand: Depart from me yee cursed, into euerslasting Fire, which is prepared for the Deuill and his Angels.

John 10: 27
My Sheepe heare my voyce, & I glue vnto them eternall life.

¶ Of these Places, I doe conclude, that the Soule is Immortall: because it liueth eternally, or is punished euerslastingly.

In the Booke of Wapens, cap. 3.

1. The Soules of the Righteous, are in the hand of God: and no torment shall

G.

touch

touch them. In the sight of the Vnwise, they appeare to die: and their end was thought grieuous.

And their departing from vs, Destruction; but they are in peace.

4. And though they suffer paine before men: yet is their hope full of Immortalitie.

They are punished in few things, yet in many things: shall they be rewarded: for God proueth them, and findeth them worthy for him.

6. He tryeth them as Gould in the furnace, and receiueih them as a perfect fruit offering.

And in the time of their vision, they shall shine, and ran through as the sparkles among the stubble.

They shall iudge the nations, and haue Dominion ouer the people, and their Lord shall raigne for ever.

Because man shall goe to the house of his eternitie. Also in the last iudgement, every man that is predestinate to saluation, shall rise againe to life everlasting,

with

17. Then shall we which live, and remain, be caught vp with them also, in the Cloudes, to meeete the Lord in the Aire: and so shall wee euer be with the Lord.

Rom. 6.

5. If wee be dead with Christ to the similitude of his death, euen so shall we be to the similitude of his resurrection.

8. If we be dead with Christ, we beleeue that we also shall live with him.

9. Knowing that Christ, being raysed from the death, dieth no more: death hath no more power ouer him.

*¶ Of all good and bad, all plaine in the
Epistle to the Corinthians: 1. Cor. 15.*

51. Wee shall not all sleepe, but wee shalbe all changed.

52. In moment of time, by the last Trumpet: for the Trumper shall blow, and the dead shall be raysed vp incorruptible, and we shall be changed.

53. For this corruptible, must put on incorruption: and this mortall, must put on immortalitie.

1. Cor. 15. 51. 52. 53.

The Conclusion.

OF these Authorities and Reasons, there may in the minde of eury faythfull man, that vndoubtedly beleueth the holy Scriptures, be bred a sufficient Fayth of the Immortalitie of the Soule, sufficient (I say) to saluation: yea, it doth not seeme possible, that those that are instructed in the foresayd Scriptures, should doubt of the Immortalitie of the Soule: For it doth not seeme naturally to be possible, that someone euidently Assent, that the Antecedent cannot be true, without the Consequent; and vndoubtedly Assent to the Antecedent, but he must vndoubtedly Assent to the Consequent, which he doth euidently know to be concluded and deducted out of the Antecedent. But the Reasons Topically, or Perswasions Probable, which we haue before set downe, to perswade the second part of the first Conclusion, although (as it is sayd) it be not of their nature, to breed nothing else but an Opinion or Assent with feare of the

Opposite; (for Opinion is the accepti-
on of one part of the Contradiction,
with feare of the other :) yet not with-
standing, out of the empire of the Will,
they may breed a firme and sure Assent
of the Immortalitie of the Soule, aboue
Opinion, and beneath Science; by rea-
son of the same euidence, and not adhe-
rencie.

From hence may such perswasions or
reasons be able manifoldly and sundry
wayes, to profite and auayle the fayth of
the faythfull, for they helpe our Fayth;
for by them, in the vnfaythfull, is begun
the Fayth of the Immortalitie of the
Soule. By them, is the same Fayth pre-
serued and strengthened against the Wic-
ked, and Heretickes : By the same, is it
sustayned and defended : thereby, are
the simple (at the length) thoroughly
mooued and prouoked to true Fayth.
Wherefore *Peter* commaundeth, To be
readie prepared to render to euery one
that asketh, a reason of the Fayth that is
in vs. But the faythfull man, hauing such
like reasons and perswasions, doth not
leane to the first truth and conclusion
of

of Fayth, or that the Soule is Immortall principally for those same reasons, but rather doth assent to them, and vseth them, which doe consent to the first trueth, that it is well: as the Lord sayth by the *Samaritanes* that worshipped in the Mount: By whom are figured and signified the true beleeuers; who seeing *I ESVS* by Fayth, are called *Samaritanes*. This is to humane reason; *Now we doe not beleue because of thy saying, but because wee our selues haue seene and heard.*

Of these things, it most plainly and most evidently appeareth, how great thanks are to be given vnto the most high GOD, and Father of Mercies, and to our Lord and Sauour *Iesus Christ*, who hath most certainly assured, and fully perswaded his Faythfull ones, in these things, wherevnto the most Wittie, & the best Learned men that euer were in all the World, could not, by the light of Naturall reason, preuaile sufficiently to attaine: to witte, of the Last end of the reasonable Creature, of the Resurrection of the Dead, of the Immortalitie of the reasonable Soule, and of the perpetuall
Eter-

Eternitie of the same. And this, hath that Almighty Lord & most merciful Father, so done in such sort; that now it is not lawfull for vs, neither is there any neede, to doubt in these thinges, or to flow out, or run any where else to seeke for props or stayes of our Fayth in these matters. Neither is it needfull from hence forward, & after this time of so great Grace reuealed to seeke, or put to new reasons or probable perswasions: because wee are most firmly holden, without feare of the opposite: or without any Ambigu- itie, to beleue that the Good & iust doe gloriously liue eternally with Christ. And that the Euill are tormented perpetually with the Diuell & his Angels: according to that in the fifth of *Iohn*. *And they that haue done euill, shall come forth vnto the resurrection of Iudgement: and they that haue done good, to the resurrection of Life;* Which God shall giue to them, which neuer change their Fayth from him. Which God graunt vnto vs, who is blessed for euer and euer. Amen.

FINIS.

Of the Immortalitie of the Soule,
out of *Palinzenius in Capricorne.*

BEcause thou shalt beleene,
I will declare to thee,
By reason good, the state of Soule,
Immortall for to bee.
For if that God in better things,
doth Cunning still expresse,
As Wisdome telles, and as the good,
and virtuous must confesse:
Then doubtlesse must we iudge he gaue,
the Soules no time to die,
Since better farre it is for them
to liue continually.
Then with the flesh to be extinct,
and feele a full decay:
Which thus I prooue. If death do take
from vs the Soule away,
If that we haue no other life,
but in this body heere:
Then God may be accounted ill,
and shall vnust appeare.
For thousands euerie day wee see,
that flourish prosperously,

In

In Ritches, Substance and Renounce,
In Raignes and Empires hie.
Yet idle Lubbers, naught, vnlearn'd,
that sinne at libertie,
And run the race of all their life
in great prosperitie.
On th'other side we may behold,
the iust oppress'd to bee:
With spightfull chaunce, a wretched life
and pitious povertie:
Thus either God vnrighteous is,
that doth this thing permit:
Or after death, hath every man,
as he deserueth fit:
Or else he doth disdain the deedes,
of mortall men to know,
Besides, what gracious minde in God,
what goodnes doth he show?
If this be all that he doth giue,
a life so short and vaine,
That swiftly runneth to an end,
and doth no time remaine:
The halfe whereof is spent in sleepe,
the rest in griefe and toyle:
And dangers great as fast doth fleete,
as Riuer's swift in soyle.
Therefore goe to, o wretched men,
build

build gorgious Churches hie,
And let with costly Offerings great,
your Altars pestered lie.
Set vp your ioyfull branch of Bayes,
your sacred doores about;
With pompe of proud Procession passe,
let Hymnes be ratled out.
Spend Frankincense, and let the nose
of God be stretched wide;
With pleasant smoke doe this, and adde
more honour much beside.
That he preserve your goodly life,
wherein doth you torment,
Sometime great cold, and sometime heate,
now plague, now famishment.
Now bloody warre, now sicknesse great
or Chance to sorrow at:
Sometime the busie Flie,
sometime the stinging Gnat,
The Chynch and Flea; reioyce I say,
that heere you lead your life,
With thousand painefull labours great,
in trauaile, toyle, and strife.
And after, in a lide space,
in paine you drop away:
And lumpish lie in loathsome Vault,
to Wormes a gratefull prey.

O worthy life, O goodly gift:
Man in this world is bred,
Among the brutish Beastes and fooles,
and knaues, his life is led,
Where Stormes, and flakie Snows, & Ice,
and Durt, and Dust, and Night,
And harmfull aire, and clowds, & mistes,
and winder, with hellish fight,
And grieve and wayling raignes: where
beside, doth worke his feat. (death
Is this our goodly Countrie heere?
Is this our happy seate,
For which we owe such service heere,
vnto the Gods aboue:
For which it seemeth meete with vowes:
the heauenly Saintes to mooue?
And if none other life we haue,
then this of body vaine:
So frayle and full of filthinesse,
when Death hath Carcasse slaine.
I see not why such Prayses should,
of God resound in Ayre:
For why we should such honour giue,
to him in Temples fayre,
That hath vs wretches framed heere,
in this so wretched soyle:
That shall for euermore decay,

after

after so great a toyle.
Wherefore least God should seeme vniust
and full of cruelnesse,
Shall well deseruing counted be,
we must of force confesse,
That Death doth not destroy the Soule,
but that it alwayes is,
None otherwise then Spirit in Ayre,
or Saintes in heauens blisse:
Both voyde of body, sleepe, and meate.
And more, we must confesse,
That after death, they liue in paines,
or else in blessednesse:
But let this reason thee suffice,
for if thou doe it show
Vnto the wicked kind, they laugh;
no light the blind doth know.
But thou, belecue for euer more,
and know assuredly,
(For ground of saving health it is)
that Soules doe neuer die.
Exempted from the Sisters power,
and farall Destinie,
Palengeniu in Libra.
We need not doubt, but Soule proceedes
and doth from Ioue descend,
And

And neuer dies : whom he permits,
 the World to comprehend.
 What if so be, the *Atomus*,
 which some Wise men do sayne,
 The Soule is rather thought to bee,
 than body to maintaine.
 All Bodies be of quantitie,
 and may deuided be :
 But Soule is indiuisible,
 and of no grosse degrees.
 And as a Centre doth she seeme,
 where many Lines doe meete.
 Which Senses all to her conuey,
 as Floods to Seas, doe fleete.
 Wherefore I maruaile much at such,
 as thinke a like decay :
 And iudge the Soule no more to bee,
 when Body fades away.
 For if so be it might be prooude,
 yet should it not be sayd,
 Nor Publish't to the common sort,
 nor, every way displayd.
 For many wicked men, and ill
 there are, which if they thought,
 Their Soules as nothing shall remaine,
 when corps to graue is brought :
 Nor that it feesles, or suffers ought,
 when

when it goeth hence away,
And that no punishment remaines,
for pranks that here they play;
A thousand mischises would they doe,
(take feare from them among)
And fall to euery vilonie,
confounding right with wrong.
Besides, a number now that thinke
in blessed state to bee,
When death hath them destroyd, & hope
the face of God to see;
And euermore with him to ioy,
and therefore virtuously
Doe seeke to passe their present life,
with godly modestie.
If they shall see that after death,
doe no rewardes remaine;
Amased all, their virtuous workes,
shall cease and perish plaine.
So many stately Temples trimde,
so many Altars, bie,
With Gold and Marble garnished,
and decked sumptuously.
Beside Religion, Godly zeale,
Honour and worshipping
Of God, shall come to nought, if
after death remaine nothing,

That

That men may hope for, if the Soule
as Winde doth passe away.
Of wild and franticke common sort,
Religion must be stay,
And feare of sinart: for mischivous,
and full of fraud their braine;
Is alwayes seene, not of themselves,
they well doe meane, or plaine.
The common sort doe Virtue loath,
and evermore her hate.
Religion is the comelinesse,
and glorie of our state.
Which maket the Gods to fauour vs,
which we winne Heaven by.
No wise nor good man therefore dare,
attempt her openly,
To reach that Soule shal come to nought
and so corrupt the mindes,
Of rude vn skilfull common sort,
that wauer like the windes.
Now must we teach by reason good,
that Soules shall neuer die;
But free from sting, or dart of death,
doe liue eternally.
Which euery Christian man doth hold,
and Greshop eate Iew,
(Who our foreskins abhorres) beleue:
which

which God that all things knew,
Would not haue made, if he had thought
they had been needlesse, sure:
And Nations all besides, do thinke
that Soules shall aye endure.
For first the thing resembling most,
the mightiest Lord of all:
Of longer lasting life we count,
and perfecter must call.
For that which doth not long endure,
but shortly doth decay,
That it should be vnperfecter,
who is that will say nay?
And therefore do celestiaall things,
a greater while endure:
Because they are more perfecter,
and more Diuine and pure.
But things that nearer are the earth,
and farthest off from skies,
Vnperfect since they are, do fade,
and soonest euer dyes.
Shall then our Soule, fith life in it
and knowledge doth appeare,
Most like vnto the state Diuine,
be closde and shut vp heere
With Body for to end? Nor shall
it heere haue longer place,

H.

Then

Then fading flesh? Or shall it live
no more, nor larger space?
Besides, that Soules cannot decay,
this Reason witnesse shall:
Because it is of single state,
and voyde of matter all.
Adde this, that when the Body fades,
the force of Minde doth grow
As weake and aged Fathers old
doe more good Counsell know,
Then youthful blouds of younger years
and often he lacker wit
That doth excell in strength and force,
for rare doth God permit
Both strength and wit to any one.
Wherefore, if force brought low,
By space and course of many years,
the Minde doth stronger grow.
Of Body doth it not depend,
but of it selfe consist
Another thing: and after Graine
doth live, and death resist.
Doth not beside when foote doth ake,
the Minde iudge thereof plaine?
It is no doubt. But how can griefe,
to towre of Minde attaine?
Doth it ascend from lowest partes

as Smoke doth vpward flie?
No : for many partes, not foote alone,
(if so) should ake thereby.
Nor of the foote, but of the part
that nearest is to Minde
The ake should grieue. This shewes
that Soule is not of Bodyes kind;
And is so free from death, since it
in distance needes no meane,
Adde this, when we would call to minde
the thing forgotten cleane;
Or else deuise some worthy fetch,
from Minde, the Senses all,
It then behoues to gather vp,
whereby doth often fall,
That many better for to muse,
doe shut vp close their eyes :
Or else forsaking companie,
some secret place deuise,
Or whē the night with darksome cloude
the earth doth ouer spread;
And creatures all with heauie sleepe,
do take their rest in bed :
They still do watch, and silent all
vpon their beds doe rest;
And light put out, in darknesse whet
their Minde with Body preste.

For Senses doe the Minde disturbe,
Affections it destroyes,
Amazing it with Dulnesse great,
and Blindnesse it annoyes:
None otherwise then Cloudes do hide,
the Sunne that clearly shines;
If therefore, when it doth remaine
within his owne confines,
And flying farre from Senses all,
and cares that Body brings:
It wiser be, then shall it know,
and vnderstand all thinges,
In better sort, when it is free,
and from the flesh doth flie;
More perfect of it selfe it is,
and liues continually.
Againe, sith Man as Meane consistes,
the Saintes and Beastes berwixt:
Some part with each, he common holds
with Beast his Body mixt.
And with the Saintes his Minde agrees;
one of these partes doth die:
Of th'other, death can haue no power,
but liues continually.
Death therefore takes not all away:
for why? his deadly dartes,
Doe neuer harme the Soule a whit,
when

when it from Body partes;
And more then this, I haue to say,
if nothing doe remaine
Of vs, when Carcasses lyes in Tombe,
God shall be called plaine
Vniust, and one that fauour shewes
to such as naughtie liues;
For such, for teame of all their life,
no Sorrowes do them grieve;
No Ritches lacke, nor Pleasures great,
but happily reioyce,
Exalted with Promotions hie,
and with the Commens voyce;
On th'other side, the Virtuouse men,
a thousand Griefes molest,
now sore diseasd, now plagu'd with need
In fine, alwayes oppress'd;
Therefore the Soule liues after graue;
and feeles deserued paynes;
And if it haue done iustly beere,
a Crowne of Glorie gaines.
By these, and many other wayes,
I could declare, no doubt,
That Soule of man doth neuer die,
and Body liues without;
But thi's enough, time bids me end.
Not ignorant am I,

That some; the soule (although vnapt)
doe tearme an Harmonie.

And as of sundry voyces mou'd,
proceedes a melodie:

Of sundry Compounds Medicine made,
which heale with soueraigntie.

So of the ioyned Elements,
by certaine meane and way,

Created of the Heauens eke
the Soule to be, some say;

A part whereof in Body dwels,
and part abroad doth lie:

As sight doth spring of outward light,
and virtue of the eye.

But this opinion is not true;
for if it should be so,

The Soule with flesh should neuer strue
nor once against it goe.

But euermore in one agree
As euery power doth shew,

That wonted are of mixed thinges,
By spirit Diuine to grow.

As in the kind of Hearbes appeares,
and in the precious Stone.

Some thinke the Soule doth not remaine,
when flesh from it is gone:

Because the heauie sluggish sleepe,
the

the nearest thing that may,
Resembles Death, and seemes to take,
both Sense and Minde away.
Or for because they see the Minde,
with sicknesse diuersly
So vext, and harmed, that it cannot
the place it hath supply.
And with the Body to encrease,
with which it eke decayes:
As well appeares in Children young;
and men of elder dayes.
Fond is the child the man discrete,
the old man dooth still:
For weake vnwealdie withered age,
doth Minde and Body spill.
And more say they, if that the Soule,
of substance be Diuine:
And seuered from these fleshy limmes,
may lead a life more fine.
Then why should it in wretched flesh,
so seeke it selfe to place,
by whose defect so many illes,
and mischises it deface?
But fond she is therefore, if that
she doe this willingly:
And if perforce she be compeld
in Carcasse caue to lie,

Who doth constraîne? doth God him-
 then her he nought esteemes. (selfe)
 Nay, what in Prison vile he puts,
 to hate he rather seemes.
 More, of it selfe (except it learne)
 fith it doth nothing know,
 And oftentimes forgetfulnesse
 the Minde doth ouerthrow.
 Therefore they iudge it nothing is,
 when Body heere doth die,
 For learne it cannot, senses dead,
 which it knowes all things by.
 Some other say, that Soule there is
 in all the World but one,
 Which giueth life to euery thing,
 as Sunne, but one alone.
 There is, that makes all eyes to see,
 Eternall thinke they this,
 Though Body die, or eyes put out,
 the Sonne eternall is.
 These trifles fond, it is not hard,
 with Reason to disprooue,
 But heere I longer am, I feare,
 then it doth mee beheoue.
 There shall not want, that such demands
 shall answere once at full:
 And all the doubtres therein assayle,
 and

and knots asunder pull.
O man of sharpe and pregnant wit,
thy prayse shall line with mine.
Our labours (doubt not) shall commend
the men of later time.
Thy famous workes attempt, and seedes
of Heauen on Earth goe sowe:
This one thing will I more put to,
that every man may know,
The Soule Immortall for to be,
and sprung of Heauenly graces
If Senses and Affections all
he will reſtraine a ſpace.
If that deſpiſing worldly ioyes,
and earthly thought reſignde,
With dayly labour he attempt,
to God to liſt his minde.
Then perfect Wiſedome ſhall he haue,
and thinges to come foretell,
Awake, or elſe in heauie ſleepe,
perceiue the ſame as well.
In this ſort did the Prophet ſold,
the thinges to come declare.
The ſober minde therefore doth come
more neare to heauenly fare,
The farther from the fleſh it flies,
and from the earthly care.

But

But like to Beastes the greatest sort
 doth live, as sense doth will:
 And thinke none other good to be,
 but flesh to haue his fill.
 Hereof it comes that many thinke,
 the Soule with Body dyes,
 Because they see not things Diuine,
 with weake and fleshly eyes.
 But of the Soule, this shall suffice.

Palenguius in Pifca.

ANd when escaped from mortall chaine
 the Soule hath passage stright,
 Conueighing with her selfe these three,
 that alwayes on her waite,
 The Minde, the Sense, & Moouing force
 vnto the Heauens hie,
 Shall ioyfull goe, and there remaine,
 in blisse perpetually.

Ma-

Matheus Dreſerus, libro de Anima.

A Confirmation of the Immortalitie of the Soule.

THE Sentence of the Soules immortallitie is twofold, 1. Philosophicall.

2. Theologicall.

What is the opinion of Philosophers touching the Immortalitie of the Soule?

Some affirme, that the Soule doth die with the Body. Others do hold, that after the separation of the Body, it remaineth alive, and immortall.

The Argument of Panatius.

What soever is bred, or hath a certaine beginning; The same also dieth, or hath a certaine ending: But the Soule is bred, or hath a certaine beginning. Therefore the Soule dieth, or hath a certaine ending.

The Answer.

The Maior is to be distinguished: for some things are bred, or haue their beginning of the Elementes, and doe die againe. But others haue a Celestiall and Diuine originall; as the Soule, which doth not die. Things that are borne, bred,

bred, or haue beginning, are of two sortes. Some are Elementarie, some Celestiall. The Elementarie doe die or perish: But the Celestiall, doe not die or perish. But on the contrarie part, *Cicero*, *Plato*, and *Xenophon*, haue iudged, the Soule to be Immortall, and they prooue it thus.

1. Because the originall and nature thereof is Diuine; or, as the *Pythagoreans* said, the Soule is drawn from the vniuersall Heauenly minde. *Cicero in 1. T. de souls.*

That which is Diuine, that doth not die.

The Soule is Diuine, Ergo, the Soule doth not die.

The Soule doth not die.

2. Because vnto the Soule there is nothing mixt, nothing concrete. i. the Minde and Soule is not compounded of the Elementes: therefore it can not die with the thinges that are compounded of the Elementes.

Whatsoever is compounded, the same is conflated or compounded of the Elementes.

But the Soule is not compounded of the Elementes: Therefore the Soule doth not die.

3. Because the workes or effectes of the Minde are Diuine and Celestiall, as

to

to perceiue and know thinges past, and to come: therefore the Minde it selfe also, is Celestiall and Incorruptible.

As is the effect, so is the cause:

But the effectes of the Soule are Diuine:

Therefore the Soule is also Diuine.

4 Because the order of Diuine iustice doth require, that rewardes be giuen to Iust, and punishments to the Vniust. But in this life, there often chance no rewardes to the Iust, nor punishments to the Wicked: therefore after this life, there remayneth another life, wherein it shall goe well with the Godly, and ill with the wicked.

5 Plato in *Exiocho* saith; *Discessus ex hac vita est mutatio mali in bonum*; that is to say: The departing out of this life, is a changing of euill into good. Therefore after death, the Soule also liueth, and somewhere remayneth aliue; that it may enioy that so great a good.

Of

*Of the Place of the Soule after the
separation from the Body.*

Socrates thought, that the Soule when it departeth from the Body, doth returne to Heaven; from whence it is sprinckled & strowed into mans Body. But Philosophie doth plainly deny, and is vitterly ignorant, that the Soule shall be ioyned together to the Body at the vniuersall rayling againe of the dead.

Cicero also, although he did excellently dispute many thinges of the Soules Diuinitie; yet he confelleth, that he is in very great doubt and staggering, even as the Shippe is tossed in the middes of the raging Seas.

And *Aricus* sayth, That hee, while he readeth *Platos* *Phaedo*, doth truly Assent; that is to say, Approoue the Opinion of the Immortalitie of the Soule: But when he had layde the Booke away, and beganne to cogitate with himselfe; then that Assent slid away.

Socrates, when hee was going to his death, sayth in *Plato*: It is time for mee now, to goe away from hience, that I may die,

die, and you liue: but whether is better, God knoweth; I thinke truely no man knoweth.

There was a Philosopher of great Authoritie, who being called to end his life, was verie sore vexed in minde; doubting of the flitting or departure, in what state his soule should be after death: And when he found no other Haue, he sent for two Philosophers, and bade them dispute of the condition of the Soule after the departure soorth of the Body, saying: Loe, I must flitte hence away, & forsake this mortall life: wherefore, tell yee mee, what shall become of mee; whether my Soule shall liue, when this Body is extinct, or no? for ynesse this can be prooued vnto me, and I therein perswaded, with what minde can I depart out of this life? Heere the Philosophers began sharply to contende about the Nature of the Soule: and the one reason'd it to be Mortall, and the other Immortall. And when they had a long time disputed, neither part preuailing: Goe to, sayth the sicke man, all sorrowfull, I shall now prooue, whether
of

of you doth thinke more rightly.

But *Theologie* doth discreetly affirme, both that the Soule is Immortall, and also that it shall at length, returne into the tabernacle of the Body: & doth name the very place also, wherein the Soule shall remaine & be kept, vntill the last Iudgement.

*That the Soule doth not die, is thus
prooued by the holy Scriptures.*

1 BEcause it is a Spirit; which cannot die. *Gen. 2. Math. 10.* Doe not feare those that can kill the Body, but cannot kill the Soule. *Gen. 2.* Hee breathed into him the breath of life.

2 BEcause; God is the God of the liuing. God is the God of *Abraham.*

Therefore *Abraham* liueth, although his body be dead. *Mat. 22.*

3 From Examples: *Moses* and *Elias* talked with Christ in Mount *Thabor*. *Luk. 9.* although *Moses* was dead a thousand and five hundred yeares before! Ergo, they liue.

4 From the testimonie of Christ. *Ion. 11.* Hee that beleeueth in me, he shall not

not die for ever. Therefore the Soule is not extinguished, but liueth alwayes.

There is also a firme Argument from the Cause vnto the Effect, or from the nature of Relatiues.

Christ is risen, and liueth.

Christ is our Author and Head.

Therefore we also shall rise againe. And the Soule at length coupled with the Body shall liue for ever.

For what is of force in Christ, the same must needes also auale in his members.

Now that the Body being renewed, shall of vs be receiued againe in the resurrection of the dead, the testimonie of Job in the 19. chap. teacheth plainly. I know that my Redeemer liueth, and that I shall rise againe out of the earth in the last day, and shall see God in my flesh.

The Place or Seate into the which the Soule doth flitte, being loosed from the fetters of the Body, and resteth in the same, is called Paradise. Luk. 23. The bosome of Abraham, Luk. 16. The hand of God, Gen. 1. Sheol, Hell Gen. 42.

The

*The Immortalitye of the Soule proued by
manifest places of the holy Scriptures.*

I. N. *James 1. 23. 70.*

[Pray God I may die the death of the
Righteous; and let my last end be like

And the Soule shall be rewarded with

1. O how amiable are thy Tabernacles, O Lord of Hostes:

2. My Soule longeth, yea and smiteth
for the Courtes of the Lord: for my heart
and my flesh reioyce in the living God.

3. Blessed are they that dwell in thy
House: they will ever praise thee.

4. One day in thy Courtes is better,
then a thousand other where. I had rather
be a Door-keeper in the house of
my God, then to dwell in the Tabernacles
of wickedness.

5. Lift vp your eyes to the Heauens,
and looke vpon the Earth beneath: for
the Heauens shall vanish away like
smoke, and the Earth shall waxe old
like a garment, and they that dwel there-
in

It shall perish in like manner: but my sal-
uation shall be for ever, and my righte-
ousnesse shall not be abolished.

11 The redeemed of the Lord shall re-
turne, and come with ioy vnto Zion, and
euerlasting ioy shall be vpon their head;
they shall obtaine ioy and gladnesse, and
sorrow and mourning shall be away.

4. *Esa. 32. 18.*

My people shall dwell in peace, and
in sure dwellings, & in safe resting pla-
ces: in assurance forever.

5. *Esa. 49. 10.*

They shall not be hungry, neither shall
they be thirstie; neither shall the heate
smite them nor the Sunne; for he that hath
compassion on them, shall lead them,
even to the fountains of waters shall he
drinke them.

6. *Esa. 65. 17. 18.*

12 Lo, I will create new Heavens and
a new Earth; and the former shall not be
remembered, nor come into minde.

13 Be ye glad and reioyce for-
ever in the thinges that I shall create.

7. *Dan. 12. P. 3. 5.*

And at that time shall Michael stand

xp. the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since the time that there began to be a Nation, vntill the same time. And at that time, thy people shall be deliuered, euery one that shall be found written in the Booke.

2 And many of them, that sleepe in the dust of the Earth, shall awake; some to euerlasting life, and some to shame and perpetuall contempt.

3 And they that be wise, shall shine as the brightnesse of the Firmament: and they that turne many to righteousnesse, shall shine as the Starres for euer & euer.

8. *2. Esdras. 2. 35. 36. 37.*

Be readie to the reward of the Kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadow of this world: receiue the joy of your glorie: I testifie my Sauiour openly.

37 Receiue the gift that is giuen you, and be glad: giuing thanks vnto him that hath called you to the Heauenly kingdome.

9. *Sap. 3.*

The Soules of the righteous, are in the hand of God; and the paine of death shall not touch them.

In the sight of the vnwise, they appeare to die, &c. Yet is their hope full of Immortalitie. &c.

10. *Sap. 5.*

The Faithfull are counted among the Children of God, and their portion is among the Saintes. The Righteous shall live for evermore: their reward also is with the Lord, and their remembraunce with the highest. Therefore shall they receiue a glorious Kingdome, & a beautifull Crowne of the Lords hand.

11. *Tob. 3.*

O Lord, deale with me according to thy will, and commaund my spirit to be receiued in peace.

12. *Ecclesiastes. 7.*

The day of death is better then the day of birth. For precious in the sight of the Lord, is the death of his Saintes, saith the *Psalmist* in the 116. *Psalm.*

13. *Mat. 13. 43.*

Then shall the Iust men shine as the
I 3 Sunne;

Suane, in the Kingdome of their father.

14. *Mat. 19. 29.*

They shall inherite everlasting life.

15. *Mat. 25. 34.*

Come ye blessed Children of my Father, inherite the Kingdome prepared for you from the beginning of the world.

16. *Mat. 22. 29. 30. 31. 32.*

29 Yee are deceived, not knowing the Scriptures, nor the power of God.

30 For in the Resurrection, they neither marrie Wiues, nor Wiues are bestowed in marriage; but are as the Angels of God in Heauen.

31 And concerning the Resurrection of the dead, haue yee not read what is spoken vnto you of God, saying:

32 I am the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*; God is not the God of the dead, but of the liuing.

17. *The same is recorded in the 12. of Marke, vers. 24, 25, 26, 27.*

By all which places, it is a plaine consequent, that the Soule is Immortall.

18. *Luk. 16. 22.*

Lazarus is said to be caried into *Abrahams Bosome*. Now what *Abrahams Bosome*

Bosome is, let vsenerable Bede witnessse
against the Papistes, that so much boast
of him: who in his Homilie on the Gos-
pell for the first Sunday after Trinitie
writeth thus. *Sicut et Abraham requiescit in
torum pauperum, quarum est regnum coelorum,
qui post hanc vitam recipiunt.* That is;
Abrahams Bosome, is the rest of the blef-
sed poore; whose is the kingdome of heauē,
whither after this life, they are receiued.
So by the iudgement of Bede (agreeing
with the truth.) *Abrahami Bosomus*, is
the Kingdome of Heauen, with Lazarus
was caried. Out of the same place also it
is appariant concerning the Soules of the
Wicked: For the Rich Glutton is sayd
on the contrarie, to be carried downe in-
to Hell. Therefore the Soules liue after
the Body.

19. Luk. 23. 43.

Christ hanging on the Crosse, said vn-
to the Thiefe; This day shalt thou be
with mee in Paradise. Now that Para-
dise is Heauen, is prooued by Saint Paul
in the 2. Cor. 12. 1. 2. 3. 4. where he sayth;
He was taken vp into the third Heauen;
which hee calleth Paradise. But the

These could not be with Christ in Paradise in the Body; because that was dead & buried. Therefore his Soule was with Christ in Paradise: and so consequently the Soule liueth, and is Immortall.

20. Luk. 23. 46.

Father, into thy hands I commend my spirit.

21. 2. John. 1. 12.

Your loe shall no man take from you.

22. John. 3. 24.

Hee that heareth my word, and beleeueth in him that sent me, hath euerlasting life, & shal not come into condemnation, but hath passed from death to life.

23. 1. Cor. 6. 54.

Whosoever eateth my flesh and drinketh my Blood, hath eternall life, and I will raise him vp at the last day.

24. Job. 11. 26.

Who soeuer liueth and beleeueth in mee, shall neuer die.

25. 1. Cor. 2.

The eye hath not seene, neither care hath heard, neither can it enter into mans heart, what thinges God hath prepared for them that loue him.

26. 2. Cor. 5. 8.

8 We loue rather to remoue out of the Body, & to dwell with the Lord: Wherefore the Soules sleepe not, as some Anabaptistes will haue them; but inioy Immortall life, & celestially glory with God.

27. Phil. 1. 23.

I desire to be loosed, and to be with Christ. He speaketh of the rest and ioy, which he should inioy with Christ. But they who feele nothing, what can their ioy or happinesse be? Wherefore they also are refuted in this poynt, that say, That mens Soules sleepe, and so withall, denie the Immortallitie of the Soule.

28. 1. Thes. 4.

So shall we euer be with the Lord.

29. Reuel. 2.

To him that ouercommeth, will I giue to eate of the Tree of Life, which is in the midst of the Paradise of God.

Be saythfull vnto the death, and I shall giue thee the Crowne of life.

Reuel. 3.

Him that ouercommeth, will I make a Pillar in the Temple of God; and he shall goe no more out.

To

To him that ouercommeth, will I
grant to sit with me in my seate.

31. Rev. 3. 21. *How many saye*
The 24. Elders that sat on the Seate
were clothed in White rayment and had
on their heades Crownes of Gold.

32. Rev. 7. 15. 16. 17.

They are in the presence of the
Throne of God, and serue him day and
night in his Temple: and he that sitteth
on the Throne will dwell among them.

16. They shall hunger no more, neither
thirst any more, neither shall the Sunne
light on them, neither any heate.

17. For the Lame which is in the mid-
dest of the Throne, shall gouerne them,
and shall lead them vnto the liuely Foun-
taines of waters: and God shall wipe a-
way all teares from their eyes.

1. Cor. 15. 19.
If in this life onely we hope in Christ,
then are we most miserable of all men.

If Christians in this life onely do hope
in Christ: 1. If they hope of Christ for
the blessedness of this life onely and not
of one to come, then are they most mis-
erable of all men. But Christians are not
most

most miserable of all men: *Ergo* they do not looke on hope of Christ for the blessednesse of this life onely, but also of the life to come: and by a consequent they shall rise from the dead that they may be partakers of that blessednesse in an other life.

These testimonies of Scriptures, doe reach and confirme most evidently, that not onely in the Body, before death, and after the resurrection of the Body; but also in the whole space and time comming betweene, the Soules are, live, feele, vnderstand, out of the Body; though the manner of their operations be to vs, vnkowne. Wherefore also this gift of Immortalitie, hath some similitude with God; who alone, is the onely fountaine of life, hath Immortalitie: as sayth *Paul* 1. *Tim* 6. 16.

The Adversaries of this Truth, the deare dearelings of the Diuell, fighting with weapons of their graund Captaine *Sathan*; euen as he in tempting our Saviour Christ, wrested the Scriptures to his purpose; euen so they perverting the
true

true sense, alleadge sundry places of the Scriptures to disprove the Immortalitie of the Soule, and to approve their owne wicked assertion, that the Soule is Mortall. Of which helish Champions, and their vaine and wicked, not reasons, but wordes, I with a reproofe, will bring a double disproofe, and so thereby give our side a stronger approve, by interpreting their false alleadged places, according to the right sense and meaning.

1. Gen. 2.
In the day that thou eatest of the Tree of knowledge of Good and Evil, thou shalt die the death. Loc, (say they) the death of Body and Soule both.

Answer, interpreting the place.

The Lord in this Scripture, doth not threaten to Man, the destruction or extinguishing of his Soule, but eternall Death; that is, the horrible feeling and terrour of Gods wrath and indgement, and to live forsaken and cast off from God, subject to all miseries & torments: vnto the which eternall death the separation and parting asunder of the Soule and

and Body by temporall death, is an adiunct; which at that time through Gods mercie was deferred, that, that mankind might be saued: For so was *Adam* dead, while he yet liued in Paradise, euen so soone as euer he had eaten the forbidden Fruite: So in eternall death liue all the damned and reprobate: whose fire shall not be put out, and their Worme shall neuer die. So in the second to the *Ephesians* are they sayd, To be dead through sinne, that liue in sinne without repentance. And *Ephes. 1.* Hee who from sinne is reclaymed to God, is willed to rife from the dead. And *Rom. 7. 4. Paul* saith, That through the knowledge of sinne and the wrath of God, hee was dead.

2. *Eccles. 3. 19.*

19 The condition of the Children of men, and the condition of Beastes, are euen as one condition to them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of Man aboue the Beast: for all is Vaine.

20 All goe to one place, and all was dust, & shall returne to the dust. Therefore
the

the Soule is not Immortall.

Answer interpreting.

Heere they are deceived by a fallation, taking that to be spoken simply, which is but *secundum quid*, i. in some sort, or, in some respect. For the *Pharisees* doth not simply say That Men die as Beastes, and so doe utterly perish: for this sense contradicted other Scriptures. But in two respects, the death of Men and the death of Beastes, are like. 1. Because Men must needs once die and depart out of this life: because Men are not heere to continue for euer nor have heere a fixed place. 2. Men die as Beastes (that is, in the sense and iudgement of the Wicked, they seeme to perish).

3. *Plal. 78. 39.*
Hee remembred that they were but flesh; yea, a winde that passeth away, and cometh not againe. *Erya, Mortall.*

Answer.
By these, and such like speeches is described and bewailed the frailtie of all humane affaires, that with God doe perish and come to nothing. For as in this place, they are likened to a Winde that
soone

soone vanisheth away: so in *Psal. 103.*
they are compared to Dust, Earth,
and Flowers of the field. So *168. 24.* Man
commeth vp as a Flower, and is cutte
downe. *1/a. 40. 6.* All flesh is grasse.

4. *Psal. 89. 5.*

I am counted as flaine lying in the
Grave; whom thou remembrest no
more.

Answer.

In these wordes, the Psalmist doth not
meane, that either hee himselfe, or the
dead, are exempted from Gods prou-
idence: But hee complayneth that hee is
forsaken of God, euen as it seemeth to
men, that God careth not for the dead.
And therefore hee speaketh not accord-
ing to the sense of Fayth, but of his
owne opinion, weaknesse, and miserie,
who iudgeth those thinges to be forsa-
ken and neglected of God, whose deli-
uene for a while he doth deferre.

But what Fayth in the meane season
doth suggest and tell the Godly, euen
when they stricke and wrastle with tempta-
tion he sheweth in the *11. Psal.* and *137.*
The iust shall be had in an everlasting

remembrance.

Psal. 146.

His Spirit departeth, and returneth to
his earth; and then all his thoughtes pe-
rish. *Ergo, &c.*

Answer.

Hee doth not here say, That the Spi-
rit or Soule of men doth not die, or va-
nish, or is bereaued of sence: But, that it
departeth; to witte, from the Body,
wherem it dwelleth: and that not the
Spirit, but the Body, returneth to earth,
which was made of earth. And where
he sayth, That all his thoughtes perish:
he meaneth not, that the Soule is after
this life bereaued of Reason, Iudgement,
and Sence of Gods mercie, or wrath; but
that mans Purposes and Counsailes are
made frustrate, which in his life he had
seeded him selfe to bring to passe: In
which sence it is sayd in *Psal. 146. 4.*
The desire of the Wicked shall perish.

6. *Psal. 88. 10.*

Wilt thou shew a miracle to the dead?
Or, shall the dead rise, and prayse thee?
Whereunto we adde all such places as
take away worshipping of God from
the

the dead, which must needs prooue the Soule not Immortall.

Answer.

In such speeches, Death and Hell, or the Graue, haue two significations. They who are spiritually dead, whether before or after the death of the Body; that is, they that are deprived of Gods grace, and forsaken and rejected of God, and are in Hell, that is, in the place and tormentes of the Damned; or else in this life, despayring and destitute of comfort, shall not prayse God at all, neither in this life, nor in the life to come. But they who are dead not spiritually, but corporally onely, although they shall not prayse God while their Bodyes are in Hell, that is, in the Graue, (for which this word Hell, is often vsed in the Scriptures,) yet in Soule they shall not cease to acknowledge and prayse God, vntill, when they haue receiued their Bodyes againe, they shall magnifie him both in Soule and Body, in the Celestiall eternitie.

But in the meane time, sith God will be acknowledged and magnified of men in this life also, therefore both the whole

K.

Church,

Church, and every one of the faithfull, not onely pray that they may not fall into that forsaking, and that sense of Gods wrath, which with the Wicked are oppressed; but also desire, that they may be preserved and defended in this mortall life, vntill the end thereof appoynted by God, be expired: for the Saintes doe not simply stand in feare of the bodily Death and Graue; but that they may not be forsaken of God, neither fall into desperation or dejection, or their enemies insult against God, when they are overthrowed. This with dayly and ardent prayers and petitions, they begge and craue continually.

I will praise the Lord during my life: as long as I haue any being, I will sing vnto my God. Blessed hee restyseth prayes to this life onely.

This place, maketh nothing to the purpose: For he doth not limit prayes to this life, but this he onely sayth, that he will spend all the time of this mortall life in Gods prayes: which notwithstanding

stan.

standing in many other places he extendeth to continuall eternitie, as *Psa. 34.* I will prayse the Lord continually. But often times this particle, *Vntill*, or, *As long*, signifieth a continuance of the time going before some event, without any excluding of the time following: as *1. Cor. 15. 25.* Hee must raigne, *Vntill* hee hath put all his enimies vnder his feete, I thinke they will not say, that when Christes enimies are put vnder his feete, that then he shall raigne no longer.

8. Job. 19. 20.

Let him cease and leaue off from mee, that I may take a little comfort before I goe, and shall not returne: *Ergo*, the Soule is Mortall; there is no Resurrection.

Answer.

In these wordes, he denyeth that hee shall returne into this Mortall life, and conuerse amongst men in this World: But he denieth not that he in the meane season, hath his being, and doth live, vntill againe he see God in the flesh, even the same *Job*, who then was afflicted: as himselfe sayth. *chap. 19. 26.*

K 1.

9. Job.

9. *Iob. 3. 11.*

Why died I not when I came out of the Wombe? so should I haue lyen quiet, and been at rest.

Answer.

Iob in these wordes, doth not denie, that the Soules after death doe liue, feele, and vnderstand: but onely he sayth, the Miseries of this present life are not felt.

Instance.

Iob would not wish for a bad change: but if there be euils felt in the life to come, hee wished for a badde change: *Ergo. &c.*

Answer.

Iob wished not for the death of the wicked, but of the godly.

Instance.

But *Iob* maketh Kinges and Princes also, which gather Gold vnto them. *vers. 14. 15.* small and great, good and badde. *vers. 16, 17, 18, 19.* partakers of this rest.

Answer.

It plainly appeareth out of the whole processe and discourse of *Iobs* wordes, that he doth not teach what is the state of men after this life; but onely desireth
to

to be ridde out of his present miserie. And therefore through humaine infirmitie and impatience, he compareth the sense and feeling of his present miseries with the death and state of the Dead, whatsoeuer it be. As they who are grievously tormented with present Distresses and Calamities, preferre any thing whatsoeuer, before that which they suffer. So also he sayth in the 7. chap. speaking as one despayring of deliuerie in this life: *Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.* For so hee expoundeth himselfe, when hee addeth, *vers. 10.* Hee shall returne no more to his house, neither shall his place know him any more. Solikewise in the 17. chap. My breath is corrupt, my dayes are corrupt, & the Graue is readie for mee. They are wordes of one despayring of life & saluation, God being wroth and angrie.

10. *Iob. 34. 14. 15.*

14 If he set his heart vpon man, and gather vnto himselfe his spirit and his breath. 15. All flesh shall perish together, and man shall returne vnto dust.

Answer.

Job doth not heere say, that the Soule doth either sleepe, or perish: but that by the departure of the Soule from the Bodie, the Bodie dieth and is dissolued: yet not that the Body doth vtterly perish, for so it should repugne other plaine places that warrant the Resurrection.

11. *Job. 14. 12.*

Man sleepeth, and riseth not; for hee shall not wake againe, nor be raised from his sleepe, till the Heaven be no more.

12. *Eccl. 7. 39.*

And when he had thus spoken, he fell asleepe.

13. *1. Cor. 15. 51.*

We shall not all sleepe, but we shalbe all changed.

14. *1. Thes. 4. 13.*

I would not haue you ignoraunt concerning them which are asleepe. In these places, the dead are sayd to sleepe: *Ergo*, The Soule sleepeth.

Answer.

In these and such like places, is vsed a figure of speech called, *Synecdoche*, translating that which is proper vnto the Bodie,

die,

die to the whole man. For that this be-
longeth to the Body, which is to be re-
lived from death to life, as it were to awake
from sleepe: many places of Scripture
declare. As *Job. 19.* Behold now I sleepe
in the dust. For not the Soule, but the
Body onely sleepe in the dust, or
Graue.

15. *Mat. 24. 46.*

Blessed is that Seruant, whom his Mai-
ster, when he cometh, shall find so do-
ing.

16. *Mat. 23. 34.*

Come ye blessed of my Father, inhe-
rite the Kingdome.

17. *Mark. 13. 13.*

13. And yee shalbe hated of all men for
my names sake. But whosoever shall en-
dure vnto the ende, the same shall be
saued.

18. *Mat. 24. 31.*

22. And he shall then send his Angels,
and gather together his elect, from the
four Windes.

18. *Deut. 32. 2.*

1. And at that time my people shall be
deliuered, euery one that shalbe found
written in the Booke.

And many of them that sleepe in the dust of the earth, shall awake, some to everlasting life, &c.

These places doe plainly shew, that Blessednesse, and the Kingdome promised to the godly, shall then first fall vnto them at the last day: Ergo, Soules go not presently to heauen after death of the Body.

Answer.

Those places doe not shew that: But they shew, that at the last day, when the Bodies shall be raised vp againe, the Soules that already are in Heauen, shall by being ioyned to the bodyes againe, haue their felicitie and glory consummated, and made absolute: For so we pray; *Thy Kingdom come*: when yet now, God also reigneth in vs.

19. 1. Cor. 15. 19.

If in this life onely we haue Hope, we are of all men most miserable. Of this place, they reason thus.

Hee that is blessed and happy before the Resurrection, is not without the Resurrection most miserable.

But wee without the Resurrection should

should be of all men most miserable;
Ergo, wee are not before the Resur-
rection, blessed and happie.

Answer.

To the Maior we answer: That he is
not miserable without the Resurrection,
who can not onely before it, but with-
out it also, be blessed: But we are in such
wise blessed before it, that notwithstanding
without it following and ensuing,
we can not enioy that former blessed-
nesse: because, that God with so insep-
arable a knot hath ioyned together the
beginning, & proceeding, and finishing
or perfectiō of the Electes blessednesse,
that none can haue the beginning, who
must not come to the end and consum-
mation thereof. Wherefore we must rise
again, or we must want also the Celesti-
all blessednesse before the Resurrection.

Rom. 8. 11. If the spirit of him that ray-
sed vp Iesus from the dead, dwell in you;
hee that ray-
sed vp Christ from the dead,
shall also quicken your mortall Bodies.

26. Heb. 11. 39.

These all through Fayth are dead, and
received not the Promise. Therefore
they

they receiued not their Countrey.

Answer.

Although when they died, they had not found their Countrey, yet would it not follow of these wordes, that they are not at all, or haue no sense after death: for he that is not, or hath no sense, seeketh not his Countrey. Secondly, it is not there spoken of the life after death, which is ledde in the Celestiall countrey, spoken of in 2. Co. 12. from vnc. 1. vnto 10. but of this life, in which the faythfull walking their pilgrimage, sought for the Celestiall countrey, not finding their Countrey on Earth.

If presently after death, the godly were blessed, then iniurie was done vnto them, who were called againe into this mortall life.

Answer.

It was not iniurious to them, seeing God is debitor to no man. God did raise them up for the manifesting of his glorie. Now what can happen better, or more acceptable vnto the Godly, then to serue for the manifesting of his glory, either

either by life or by death: Therefore there was no iniurie done vnto them.

Phil. 1. As alwayes, so now, Christ shall be magnified in my Body, whether it be by life or by death. &c.

The Soule hath neither sence nor action, but by bodily instrumentes; and therefore being naked of those instrumentes, it is also destitute of sence, motion, and operation.

Answer.

Although we graunt the Antecedent, that the Soules action and sence is by the instrumentes of the Body, while it is in the Body before this naturall or corporall death; yet notwithstanding that it is not so with the Soule after death, when it is freed from the Body, both learned Philosophers doe confesse, and the word of God testifieth. *1. Cor. 13. 2.* Wee know in part, and wee prophesie in part: but when that which is perfect is come, then that which is in part shall be abolished.

¶ Thus (I hope) are sufficiently disprooned those wicked Aduersaries of this

this knowne and necessarie Trueth, *The Soule is Immortall.* And the Scriptures falsely by them alleadged, rightly and fully interpreted according to their true sense. By which reproofe of the Aduersarie, and disproofe of their cause, the trueth is more approoued, and stronger confirmed: For contraries by their contraries, are euer made more manifest. God giue the Trueth a speedie victorie in the heartes of his people, that Errours may be beaten downe, Sathan confounded, and all our Enimies vanquished; that we may triumph with our Captaine that Lion of the Tribe of *Inda*, our Lord *Iesus Christ*.



Athenagoras an *Athenian* and a Christian Philosopher, flourished in the time of *Marcus Aurelius Antoninus*, and *Commodus*, Emperours of Rome, within two hundred yeares after Christ: and in his Booke of the Resurrection, he reasoneth thus.

Reasons touching things belonging to Mankind, are some drawne from Naturall order, some from the order of Gods Prouidence; such as are the reasons concerning the Resurrection of the Dead. If then wee can prooue, that God is able to know this, and to will it, we shall then euen in a manner, prooue the thing it selfe.

God before he made Man, knew the whole World, and all the partes thereof, and how to order, mixe, and compound the Elementes one with another, in the workmanship of euerie seuerall man. In like manner, when he dissolueth his worke, he vnderstandeth whither, and
vnto

vnto what estate every part and parcell thereof shall come, at the last. He therefore knoweth from whence they are in like manner to be taken againe, and by what meanes they are to be brought againe into the same forme they were before, and how to compounde the same man againe. God his cunning & might is the same that was. And euen as he was also able to make that which hee knew from the beginning; so that which hee yet knoweth, is hee in like manner able to make new againe. God, seeing that he is Wisedome it selfe, did therefore make nothing in vaine. Hee did not in vaine make Man partaker of Wisedomes therefore to some certaine end. But not vnto this end, that thinges either aboue, or beneath vs, should vse Man to their owne behoofe: for those thinges stand in need of this vse, but rather were created themselves for our vse. God therefore made Man for himselfe, and for the contemplation of Gods Goodnesse and Wisedome in his whole workmanship. God indeed made Man to the end hee might liue; but yet not to be utterly extinct.

tiue like vnto Beastes: for vnto this li-
uing creature, that heareth within it selfe,
the similitude of God is author, by the
Vnderstanding and Reason, hath God
giuen Euerlasting life. For verily brute
Beastes were not created for themselves,
but for the vse of other: which when it
ceaseth, the preservation or restitution
of them is not any more necessarie. But
Men were not so created, that they
should serue for the vse of others; but
that their life might so be continued, that
they considering the Might and Wise-
dome of their Author, and keeping his
Lawes, might enioy Euerlasting life, to-
gether with those with whom they lead
their liues from the beginning. For God
verily gaue vnto Man a nature that con-
sisteth of a Soule immortall, and such a
Body, as might vnto it selfe to such a
Soule contemplating Heauenly things,
and imitating God by the keeping of his
heauenly Lawes. This Act therefore
containeth Eternitie. This end constitute
in the inmost Act, declareth that Man
in the euerlasting: so witte, in his na-
ture, which conduceth vnto such like
act,

Act, by the coupling together of the Soule and of the Body. Which, if at any time it be dissolued, is to be restored by the Resurrection, hoped for of vs, not through a vaine Hope, but through Fayth, a most certaine sure command, to wit, through Gods determinate purpose, creating such like nature of man to such like euertasting end and office. God hath not appoynted to any other use, but hath ordained him according to the inward act of his nature, to imitate God by the contemplation and obseruation of Heavenly things. Which end assuredly, seeing it is the inmost in his nature, and directed to euertastingnes, doth declare, that Man shalbe euertasting: Man I say, not the Soule onely, but the whole, compounded of Soule and Body. For God, to constitute this, brought together the Soule and Body, as partes. The procreation of mans composition, is the nature and common life of the man compounded, gathered of the actions and passions as well of Body as Soule: The end therefore of the compound, is *communion*; that is to say, the imitating of

of God, and the enjoying of him by the
same. Gods Justice also must draw vnto
Indgement both Soule & Body; to beare
the reward or punishment, according to
the action & passion, and common life.
And the end can not be common and
one, & iustly exhibited, vnlesse it should
belong vnto one common thing, and that
to be men, who commonly had wrought
it. And to this is necessary the Resur-
rection of the dead.

God hath giuen to man, the iudgement
of Vnderstanding, and reason, that he
may know those thinges that may be
vnderstood concerning God, to witte,
his Goodnesse, Wisedome, and Righte-
ousnesse. Seeing then, that these are sem-
piternall, it followeth, that man also is
borne to thinges sempiternall, and shall
be sempiternall: Man I say, compoun-
ded; for vnto him, is giuen the vse of
Iudgement, the office of Vertues, and
imitation of Heauenly thinges. And vp-
pon he should remaine compound, such
like vse & office, should not alway con-
tinue. And it cannot be, that Man can be
ouerlasting, if he rise not againe from
death,

death. And vnlasse Men should be euerc-
 lasting, rashly and in vaine should the
 Soules of the Body be ioyned to so many
 wantes and innumerable passions. In
 vaine should the Body be withdrawne
 by Reason, from following delights
 & pleasures: vaine & rash should be the
 painefull vse of Vertues, and the Religi-
 ous obseruation of Iustice and Lawes.
 Those Creatures, that haue their perse-
 uerance euercasting, doe differ therein,
 according to the diuersitie of their Na-
 tures: Angels haue it immoueably, the
 Heavenly bodies moueably, but contin-
 ually: But Men, moueably & interrupt.
 The Soule truly hath a continuall per-
 seuerance, the Body a life left for a time:
 but so hath not a brute Beast. For ac-
 cording to the Nature of the Body, wee
 dayly wayting, doe feare a dissolution:
 but according to the Nature of the Soule,
 vse of Vertues, and knowledge of the
 Creator, we looke for the Resurrection
 of the Body. Moreover, we doe no lesse,
 for all this, call the life of the Body, Sem-
 piternall, for that, for a time, it lieth dead,
 through the separation of the Soule. As
 also

also, we call every mans life, untill his death, one and continuall; although it seeme by the course of things as it were, run off & through the changing of ages, to be unlike that which changed.

But the Resurrection, is of Gods

Providence and Justice.
GOD, by the same Wildome that he made and maketh all things, becometh also daily and hourly, provideth for every thing: And by that Justice that he placed generall degrees in the World, by the same, doth he give order, where to every thing, the things belonging to it. This providence provideth for man, compounded of Soule and Body, nourishment & succession: And in like manner for Man compounded, he provideth Judgement, justly to dispence the common reward or punishment, for the actions or passions common to Soule and Body. But such-like Judgement is lesse fulfilled in this present life, where the Wicked for the most part, are prosperous, and the Godly and Righteous,

almost alwayes in aduersitie. Neither in the other life, can this Iudgement be fulfilled, distributing iustly things that are common, vlesse there may follow the Resurrection of the Bodie. The Bodie (verily) as it hath been the fellow of the Soule in all actions and passions, as well of Vertues as of Vices, and companion in Holynesse and Martirdome: so ought it also to haue like lot in Peace or Rewardes; therefore the same Bodie must arise againe. For vlesse there remained rewardes of the life to come, Gods Providence and Iustice might be had in doubt: yea, and Man should be more miserable then brute Beastes, who for Religion & Iustice sake, depraue him selfe bodily delights, & hazardeth himselfe in innumerable dangers: yea, Vertue herselfe, Religion, and Lawes, should be dottinge and detrimentes. Vlesse the Bodie rise againe, Gods Iustice hath no place in the Soule and body. Not in the Body: because it should be vniust for the Soule to haue reward of those labours wherein the Body suffered a great part, and cannot it selfe haue part in that reward.

reward: Not in the Soule; because it should be iust for the Soule alone to suffer punishment for so many grievous finnes; which of a felle it had not committed, if the Body had not been ioyned vnto it: for throw the meanes of the Body, even of necessarie Pleasure and Passion, it abideth many sharpe showers or perambutions, and sinneth very often. Vices are not of the Soule only; but are in the whole Man; drawne from the wantes of the Body, and prouoking of the same. In like manner are Vertues in the Whole man; for if the Soule had neuer come into the Body, it should not have needed Fortitude, Continenzie, Sufferance, Counsell in matters of affaires, and the like Iustice. Vertues then are infused from heauen only in the Soule; but from thence in the Body; because that all men doe confesse that Vertues (at the leastwise those that are Morally) are certaine iurings of our Soule and Body. Then it is not iust for the Soule alone, to haue either the punishment of Vices, or reward of Vertues. The Lawes giuen from Heauen, are not giuen to the Soule onely,

only, but to Man also: For there was
 no need to assay the Soule from Adul-
 tery, Manslaughter, Theft, and such like
 thinges, which belong onely to the Bo-
 dies & bodily use. The whole man then,
 that is tyed to the Lawes, must iustly ei-
 ther receive reward for keeping of the
 Lawes, or else punishment for omitting
 his ducie. Seeing that all thinges every
 one have their proper endes, according
 to the diversitie of their Natures, it must
 needes be, that this Nature indued with
 Reason, should also obtaine her proper
 end. But this end is not lacke of paine;
 for that is also common to other Bodies
 without life. Neither againe, is it a sen-
 suall delight, for that is common to bruite
 Beastes; but it is rather somewhat agree-
 able to the proper and chiefe nature, vir-
 tue, and action thereof; that is to say,
 reasonable and intellectuall; a precept
 wherein continually to rest, and in which
 estate, Virtue her selfe may enjoy her re-
 wardes: Such like end, in this present
 life, we can never attaine; therefore in
 the life to come. But seeing there is an
 end of humane life and actions, and thus
 this

this life and actions, are common to the whole man, it must needs follow, that that end must needs belong to the whole man. By the which consequence, wee may surely know that there shalbe a Resurrection: especially because that our Heauenly workeman hath made all thinges for himselfe: therefore hath he giuen vnto vs, from the beginning, Reason and Vnderstanding, able to regard Heauenly thinges, that we might contemplate him, or behold him in his workes. From whence is concluded, that the contemplation of God, is the firme and absolute end of Man.

These thinges haue we briefly spoken of the Resurrection, not purposing hereby eloquently to set forth all things that may hereof be spoken: but such a few, such as are most fit for the time, which the hearers may very easily learne.

FINIS.

A Booke of Xenocrates, a Philo-
sopher of Plato his sect,
concerning Death.

The Speakers are,

Socrates, Clinias, and Aristarchus.

When I went vnto Cynaeus, and
was now come to Illyria, I heard
ones voyce calling me by names.
And turning my selfe, I saw Clinias, the
sonne of Aristarchus, running toward the
Well Calliarus; and together with him,
Damon the Musition, and Carmides the
sonne of Glaucon, of whom that same ex-
cellent running Musition, was my very
deare and especiall friend: Therefore I
thought good to goe backe againe and
meete them, that we might more leasure-
ly and easily goe together: But Clinias
weeping, said, O Socrates, the present
time requireth, that wee should shew
foorth that Wisedome which you haue
alwayes spoken of to vs: for my Father
is vexed with a sodaine and intollerable
Disease; and seemeth to be euen at deaths
doore,

done, and so take it very patiently: although in times past, hee was wont to mocke those that feared death, as though they were afraid at the countenaunce of an imagined Spirit: Come (I pray you) and blamethim, as you were wont, that he may easily beate off the same: Go therefore with vs, and together with others, doe a godly worke.

180. You haue made me very desirous, O *Glenn*, to do what I can, to fulfill your request, especially seeing the worke is holy, which you craue to be done: let vs therefore make haste: for if the matter be so, it is due to make haste.

181. Oh. So soone as he shall see you, O *Servant*, he shall begin to recover: for it hath often hapned, that he in some sort repented himself.

182. Then we went with him by the Wall, thorow the *Perseus* Fieldes, for hardwile nigh the Gates towards the *Monaster* Pillar: And we found him sound of limme, and strong of body, but weake in minde, and greatly standing need of comfort, and often times staying to take breath, and fetching sighes and groanes.

gones, with many teares, and clapping
of his handes. Which when I saw, What
now, *Axiarchus* (said I) Where is now that
your old & boasted Conscience? Where
are the perpetuall prayser of Virtues?
Where is your wonderfull magnitude
and boldnesse of Minde? For euen as an
illor sluggish Wrestler may in the wrest-
ling Schoole appeare couragious till he
come to tryall; so haue you fainted and
yeeled in this conflict. Why, consider
you not the order and course of Nature;
seeing you are so worthy a man, and so
well learned: and if no other thing, yet
that you are an *Albionian*. Remember you
not that vulgar and old worned Sentence,
wherein it is sayd, That this life is a cer-
taine Pilgrimage; & that we ought to be-
haue our selues rightly, & with an equall
minde, as wanderers in a strange Coun-
trie, and so come to that thing which is
due and necessarie, not with a weak and
feble, but with a ioyfull and merrie
minde. But this tender softnesse, is more
meet for Infancie, then for riper age.
Axi. These thinges, O *Socrates*, seeme
tightly spoken: But I know not how
thorow

therow imminent dangers, these same most comfortable wordes of patient abiding, doe sliely vanish away, and are neglected: yea, there ariseth a certaine repugnant extreme feare, which compasseth my minde on euery side. Oh alas, I shall be depruide of this light, & of these good things; I shall lie in darknesse; Having lost my taste and sight, I shall rot in the earth, and be turned to Wormes and Dust.

St. Thou (S. I. Nicodemus) dost ioyne Sense with priuation of Sense, without the diligent examination of Reason, and art contrary to thy selfe both in sayings and doings. Neither do you make that you do both together complains of the losse of your Senses, and doe sorrow for rottenesse and losse of good things; as though you being about to passe over into another life, should rather sit into the priuation of euery Sense. Priuation I say, and that such a one, as was before the time that you were borne. For as in the Common weale of Dray and Calistima, no euill hath touched you; for you were one that was not compassed with euill:

euill: so after death, nothing shall overthrow you; for you shall not be he, that may be inuironed with euill. Drive away therefore from you, all such like triflings, and consider thus much; that that being dissolued which was compounded, and the Soule going vnto her owne place, this Body that remayneth, being earthly, and without reason, can by no meanes be Man: for we are a Soule, an Immortall liuing thing, shut vp in a Mortall habitation, which Nature made vs as a shadow wherein to abide euill. Whereunto those things that are sweete, are Adulterous, filthy, naught, vaine, fading, and mixed, with many and sundry miseries, griefes, troubles, & vexations: But those things that are grieuous vnto it, are of their owne nature good, whole, sound, and void of spotte: Vnto it doe happen hot Tumors and Swellings, superfluitie of Humours, decay of Senses, and corruption of the Bowels: Wherewith the Soule must needs be very much grieved and payned, being diffused and spread abroad through all the pores and passages, to bind and tie all things together.

Where-

Whereby it commeth to passe, that it now desireth the life Celestiall, and nieth to it, of nature, and thirsteth thereafter, and after the Quire supernall. For the loosing or departing out of this life, is a passage from an euill thing, vnto a good.

Axuc. Seeing (*Socras*) that you doe iudge this life to be euill, why doe you tarry or abide in it; especially seeing you doe most of all meditate on these thinges, and are a teacher of others, and doest excell all the rest in minde & Godly virtues?

Soc. *Axinchus*, you are no sufficient witnessse for me, but do thinke & esteeme as doe the people of *Athens*. But I would very gladly, and wish in my heart, to haue the knowledge of these common thinges, and not to know thinges superfluous and vaine. Those workes which we spake of, are the declamations of *Prodicus* the Wise-man, some bought for sixe pence, some two groates, and some foure; for verily he teacheth nothing of free cost; and hath alwayes in his mouth that saying of *Epicharmus*, *Magnus manum lauat, datus aliquid aliquid accipit*: i. The
one

one hand to suffer the other : give some thing, and take some thing: Meaning, that one Good turne asketh another. On the former dayes, when in the house of *Calpis* the sonne of *Esippomans*, he decayed, he brought in so many thinges against life, that it wanted but a litle, but I even then, ended my life : and from that time forward (& *Axiarchas*) my Minde doth die continually.

Axi. What then are those things that he there sayd : I will rehearse them all, so farre forth as my memorie will serue mee : and thus he sayd.

What part of life is not full of euilles? Doth not the Infant yet scarcely borne, foorth-with waile and weepe; and beginneth it life with sorrow; neither is there any griefe wanting, but cryeth and weepeth either for Parentes, or want of necessaries, or for cold, or for heat, or for hurtes? He cannot yet in words tell what he avleth : he weepeth, and cryeth with voyce; onely voyce hath he without wordes, as a signe of griefe which he endureth. Now when he hath fulfilled the seauenth yeare of his age, he is troubled
and

and immoylad with very many labours; for then come vp Schoolemaisters and Teachers, Alphabetaries and Gramarians, with such others, and doe beare rule ouer him none otherwise then a Tyrant. Then when he is some what more grown; Censores of Arithmeticke, Distributors of Geometric, and innumerable Masters besides these, doe beare rule ouer him. And whē he is become a sipping, then doth Feare circumuent him: the Vniuersitie, Prentiship, Sceptres, and the immoderate flowing and rage of euils doe dispossesse him of the pleasures wherein his heart delighteth. All the time and course of his youth, he is kept in, & holden vnder by the Censurers of Manners, and abideth the sentence of most seuerd and vncorrupted Iudges. And when he is freed or loosed from their sentence, then Care, Consultations, & aduisements come creeping vpon him, while he reasoneth & discourseth within himselfe, what path and course of life is best for him to follow: so that by the comparison of the labours and troubles that are to come, those that are past, doe

seeme both light, and onely to be feared
 of Infantes: For then arise expeditions
 of Warre, and Woundes, and often Skir-
 miges, Conflictes, and Battailles: At
 the length, old wrinkled crooking Age
 creepeth vpon him; vpon the which
 these also gather floweth every foale, fil-
 thie, and vncureable euill of Nature, as a
 Bancker looketh for advantage: Nature
 requireth her Pledges, of this man, Sight
 of this man, Hearing, of another, them
 both: which if any doe restore, then doth
 he dissolue, waxe weake, lame, maymed,
 and impotent: Many liue euil to the ve-
 most boundes of Old age; but then they
 are in an idle, vniuse Children, forld, & de-
 crept: Wherefore, God in providing
 for Man's matters, doth in a short time,
 call againe vnto himselfe, those whom
 he loveth: Therefore *Agas* and *Tir-
 phonis*, when they went vnto the Tem-
 ple of the God *Aspeth*, and had prayed
 for that thing which is the best of all, o-
 ther, they straightway fell so fast asleepe,
 that they neuer wakened after: This also
 happened vnto the Priestes of *Iano*
 in the Cite *Argo*, when their Mother
 had

had prayed for some good gift to be giuen to her Sonne.

It should be prolixious and tedious to rehearse the sentences of Poet, who in diuine & heavenly Poetries, doe deplore the Calamities of humane life. I will rehearse one notable and famous Poet, that speaketh to this purpose, in these wordes. The Gods haue decreed, that miserable mortall men should liue in perpetuall sorrow. Neither is there any thing vpon the earth, more miserable, then man. Therefore (they say) that *Asclepius* was chosen of *Jupiter* and *Apollus*, with a wonderfull great affect; and yet notwithstanding he attained not to the age of an Old man. And what dost thou thinke of him, who biddeth him that is new borne, to bewaile the miserie of his owne life? But I will now leaue off, least I should seeme to stray and wander wider and farther, then my purpose was. Who is there (I pray you) that doth not greatly complaine of that Studie, Art, Science, Trade, and Course of life, which himselfe hath chosen? Handicrafts-men, Hyrelinges,
M. and

and such, let vs view and consider them
a litle, that sit vp labouring and toying
night by night, and doe scarcely get
things necessarie for their liuing. More-
ouer, day and night doethey, their wiues
and children, liue full of complaints, and
fill all the house with weeping & teares.
What shall I say of Mariners, how many
dangers are they hourly in? Rightly
(in touch) did *Bill* count Mariners in
the number neither of those that are
dead, nor of those that are alive. For
they being earthly men, are in a doubt-
ful while partakers of either estate. But
Husbandry is sweete: let it be so, but
hath it not alwayes found occasion of
Sorrow? For in truth, the Husbandman
sometime accureth, findeth fault with,
and bewayleth Drought, sometime
showers and Raine, sometime Heate, ex-
cession and parching burning Sunne,
sometime extremitie of Cold, and
such vnreasonable weather: sometime
Wormes, Caterpillers, Grasshoppers, and
such like deuourers. What, is not the
Common wealth in safetie and quiet?
Truly it is honourable: But with how
many

many eadles and sorrowes it runoy-
led: Truly what a certaine mooving
soft pleasant feeling, delectable and
troublesome joy, can like to feeding and
boyling Clashes: but a losse sorrowfull
and worse then a thousand deaths: For
who can be happy, when there is no re-
medie; but he must needs live at the
peoples beck: And he is mocked and
filled it, as though he were a Play or a
Fable of the people, berated, flouted, fi-
ned miserable and wretched.

12WO I
11 Ser. Where (O childe *Mascha*) dyed
Thamara? Where *Thamara*? Where
Ephraim? Where all the other Captaines?
These things verily I am charmed af-
ter. Neither doth it seeme to be an honor-
able thing, to execute the Magistrates
dectie amongst the madde multitude.
But those waiters that about *Tha-
mar* and *Calan* did the day after
bring vnder the Iudges or Rulers, con-
demned the men vndigressly to death,
whom you *Mascha* together with
Thamara did repugn in three thou-
sand speaches vnto the people.

1107 Job
1110 Mas. You say true, O *Serua*, And

M 2.

there-

therefore from that same time, even yntill
this day, I haue ever eschewed the Tri-
bunallshappe. Neither doth any thing
forme more difficile and hard, then the
gouernement of the Common weale.
This is very plaine and well knowne to
them, who themselves haue to doe in ci-
uill matters. But you doe so speake of
these thinges, as one that a faine off, did
see them out of a Glasse, or from the top
of a Roche, or the prospect of a faire
Tower. But my selfe doe right well
know them, seeing I was my selfe con-
sumed in this matter. For verily the com-
mon sort (O Sworne my friends,) is in-
gratefull, full of mockes and scornes,
raine faced, enuied, cruel, enuious, rude,
heaped full of troubles and griefes: and
whosoever doth familiarly acquaint
himselfe with them, & converse amongst
them, doth in the length, become farre
more miserable then they be themselves.
¶ *Seer.* Seeing then (O *Aurthur*) you
doe iudge, that this Discipline is aboue
all other, most to be eschewed, What
doe you thinke of others? Are not they
also to be fledde from? I haue further-
more

more heard *Philo*. When once he said,
that Death doth not belong neither to
the dead, nor to those that are alive.

Ans. Which way (*O Solon*;) or in
what manner?

Ser. Because Death is not about the
living; and the dead are not, or have no
being. Wherefore, neither is Death a-
bout you *Philo*; because you are not
yet dead: neither if you depart this life,
shall Death be about you; because you
shall not bee. Therefore Griefe should
be vaine, if *Philo* doe bewaile that,
which is not about *Philo*; neither
shall be hereafter: For you doe in like
manner, as if you were afraid of *Sylla*
and *Cicero*; When as these Monstrs
are neither now about you, neither shall
be at any time hereafter. For that which
is horrible and to be feared, happeneth
to those which are: But to those which
are not, nothing is to be feared.

Ans. You gather these things, out of
that light & vaine babling, which is now
common all abroad amongst the vulgar
sort: For from amongst them, cometh
this copie of vaine wordes, composed

for young mens sakes. But I, who am de-
 prived of the good things of this life,
 doe still mourne; although you have be-
 fore in your Discourse brought very
 strong reasons: For my sorrowing heart
 doth not understand the signefie of
 your wordes, neither discern the co-
 lours of your speech. Although it heare
 the pompe and shining of speech, yet it
 neglecteth, and is farre away from the
 truth: neither can it abide those shar-
 ped captious Sophistries; it onely atten-
 deth on those things which can knocke
 vpon, and pierce the Minde and Soule.

So Without reason (*Axioma*) doe
 you rayne together the sense of euill
 things; and the penation of good
 things; And this lyeth closely hidden,
 that he indeed is dead who is deprived
 of good things, the passion of euill
 things afflicteth the contraries. But hee
 that is not, can neither marke or regard
 the orbis or penation. By what means
 therefore where there is wanting the no-
 tice of the things afflicting, can there be
 affliction? For wile in the beginning
 you should put a certaine sense by lu-
 stice,

Since you should be afraid of Death
But now you pervert all for to make
your selfe fearing less, and thus abuse
your Soule. But you doe condemn your
Soule to any such thing, as it is lost, and
not had againe; you feare least Soules
should be taken from you, and doest
thinke that Soule which cannot be
comprehended in that Soule, whereas
there are many, and those notable Ser-
mons of the Immortalitye of the Soule.
For neither had Mortall nature risen to
so great excellencie, that it should con-
tinue the violence of outrageous Beasts,
sayle and passe over the Sea, build Cities,
prescribe order to Common weales,
looke vp into Heauen, measure the cir-
cuit of the Starres, make the progress of
the Sunne and Moone, and thinke of
and settinges, defectes moreover, and
swift restitutions Mercurie, and double
conversions the sauer Starres, & Win-
ter in like manner, and Sommer; the
flawes of Winde, and the force of Raine
and Stormie weather, the tempestuous
whurring Whorlewinde, and flashing
of the Lightning; and to conclude, how

dispositions of the world should so wonderfully stand in eternall, vale if there were the blessed, same Divine spirit, by which it should get the intelligence of so good things. What then, O my dear Iudas, you doe not flit vnto Death, but vnto immortalitie it selfe. Neither shall good things be taken away from: but you shall enjoy the sound possession of good things. Neither shall you any more receive, and enjoy Pleasurableness with a mortall Body: but shall quite be set free, and vntirly voyde of every sorrow: Thither (I say) you shall get free from this Prison, where you shall have all things quiet, and remooued from sorrowfull Old age. Where the exultation and reioycing of the inhabitants is an holy ioy, and their life hath no conuering with euill; but is quiet, and nourished with Peace, viewing the nature of things, and contemplating the hidden secrets of Philosophie; not verily vnto the grace of the multitude, or Theaters, but to the object of perspicuous truth.

W. 10. Your Oration hath drawne my
Mind,

Mind, and moved mee to affect the
contrarie to that it did before. I am now
quite changed: for I now doe not feare
Death, but doe with it. But as it is the
manner of Remoricians, I also aboun-
ding will expresse some thing. For now
(8 *Secrets*.) I am raised from hence, vp
on high, and doe run throu the Divine
circuite and heavenly Throne. And be-
ing delivered out of this Weaknesse, I
am renewed so, that I am become alto-
gether new, nothing that I was before.

Sec. I will also shew and dedare vnto
you (if it please you,) what *Gabriel* the
Magian did teach mee. For (sayd hee)
at that time when as I was passed into
Grace with an Armie, his Grandfather
(*Gabriel* by name,) was sent into *Delos*,
to keepe the Ile; wherein, there were ex-
tant two Gods; where he sayd: That of
certaine Braſen Tables, which *Orus* and
Hicargus brought out of the North
partes, that he learned, that in the soluti-
on of the Body, the Soule doth flie into
a hidden place vnder the Earth, wherein
is the Kingdome of *Isis*, not a straiter
Hauile of *Iupiter*; because the Earth must
bould

holds the middle of the World; & that
 must be the spherical heaven, whose one
 Hemisphere, the Gods and Saintes doe
 enioy: The other, the Inferiours, partly
 Brethren of the heavenly Saintes, partly
 the children of the Brethren: But the pla-
 ces without, are the Prouinces of *Pain*;
 which are bound and environed with
 Waller, Rayles, Barres, and Chaynes of
 Iron. First doth the River *Adem* part
 these places infunder; and then the Ri-
 ver *Cosus* doth separate them: which
 when filly Soules haue passed over, they
 must needs be brought before the vp-
 right Iudges, *Mina* and *Radewanbur*;
 to wit into that Region which is called,
Dordak Carnus: The field of Truth:
 Where they sitte in Iudgement, exami-
 ning the life of euery one that commeth
 vnto them. Heere no man can bouldster
 or defend himselfe with lyes. Whosoever
 then hath bene leade heere in this life by
 the good Spirit, doe passe over into the
 place of the Godly; where the Spring
 lasteth euer, and aboundeth with Fruites
 of euery kind, and floweth with Springs
 of most cleare and shining Waters, and
 Mea-

Meadowes moreover very pleasant and
bedecked with faire flourishing Flowers
of sundry colours, and sweete smelling
saours: Neither is there wanting the
fellowship of Philosophers, nor Theatre
of Poets. There are the companie of
Singing-men and Quiristers: There is
Musicke, Singinges, and sweete Con-
centes, Pleasant Banquets, and Holy and
often Meetinges amiable say of Drin-
kers, and sweete living together. There
is no exceſſe of Heate or cold; but the
nature of the Ayre is healthfull, tempo-
red with light beames of the Sunne. Here
are the Seates of purged Soules, where
they celebrate the Divine mysteries.
What then hindreth, but that there may
be given unto you, first honour and re-
ward: seeing you derive your originall
from God? Contrarily, those that have
defyled their liues with wickednesse, are
of the Hellish furies, sodainely snatched
through Hell into *Cher* and *Howell*, the
deepest Pit of all: where lyeth the Pro-
uince of the Wicked, and the vaine la-
bours of the Daughters of *Demon*; who
in vaine doe labour to fill the Tynne
with

with water, out of whose sides filled full of holes, the water runneth so fast, as they put it in; where is the thirst of *Tahiti*, the bowels of *Tahiti*, the perpetuall rowling Stone of *Serpens*: Whereas raging wild Beastes, byting Wormes, and stinging Serpents doe inseparably fould about the bodyes: Where inextinguible Firebrandes that can neuer be put out, doe burne vp their flesh: Where wicked men are punished with all kind of tormentes, and are for euer more vexed with perpetuall paine. These things, I heare of *Osiris*. But you, O *Arcturus*, shall iudge of these things: for I being contrayned by reason, doe plainly and firmly know this onely, that euery Soule remayneth Immortall, and that that which goeth pure from these places, doe liue without sorrowfulness: Wherefore, O *Arcturus*, whether you goe vpward or downward, it can none otherwise be, but you must needs be blessed, if so be you doe liue holily and godly.

Ans. I am ashamed, O my deare friend *Serapis*, and it abasheth mee to speake any

any further. The feare of Death is so farre from mee now, that I now doe most earnestly desire to die. Your former speach, as though it were a Celestiall and Heauenly Oracle, hath so perswaded mee. Now therefore, I doe despise this life, seeing that I am about to goe into a better, & more desired place: Wherefore thesethinges that are thus spoken, I will quietly marke, ponder, and meditate by my selfe. And you, *o Securus*, I pray you come againe vnto me at after noone.

Soc. I will doe as you say: But I will now returne againe vnto *Cynoforge*, to walke there for my recreation, from whence I was brought hither vnto you.

Heere endeth *Xenocrates* Booke
concerning Death.

Mecenas good, I praye of thee,
my Patron for this;
Gainst carping *Zoilos* cankred corps,
and censures bad of mee.

FINIS.

Imprinted at London by *W. White*,
for *R. Bales* and *W. White*.

1611.